

# THE ECLECTIC REVIEW,

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Art. I. *An Enquiry into the Heresies of the Apostolic Age*, in Eight Sermons preached before the University of Oxford, in the Year 1829. By the Rev. Edward Burton, D.D. 8vo. pp. 632. Oxford, 1829.

WE should most exceedingly like to see a good history of the great primeval traditions;—not disfigured by a depraved appetite for hypothesis, nor by a ‘wild-yager’s chase’ after etymological phantasms, but a calm, unprejudiced, unwearied collation and induction, tracing the signs and influences of the first Oracles of the true God, wherever the vestiges of human apprehensions and anticipations are to be found. We should be greatly disappointed if such an investigation failed to throw much light both on the political and the moral history of mankind; especially on the great struggle in which men have been always and every where engaged,—the effort to cast off the thralldom of ignorance and barbarism, and to follow out the indications which were ever present to remind them of their privileges as intellectual and immortal beings.

The history of what is usually termed philosophy, is little more than the imperfect record of what active-minded men have, in all ages and times, been doing for the recovery of this great source of moral and mental science. Lost, or, if not entirely obliterated, miserably impaired and corrupted, by the folly of its weak and guilty possessors, the wise and good among mankind have ever been anxious to regain it: they collected its fragments, watched its intimations, and strove to trace out and to multiply the analogies by which its nature and connexion might be divined. If, in these efforts, they were too often

unsuccessful; if fanciful resemblances and remote coincidences were the frequent substitutes for cautious induction; if wild imaginations were permitted to overbear the sobriety of truth, and subtle inventions to usurp the place of high and legitimate discovery; yet was their quest honourable, and even in its failure it was not unprofitable. They who engaged in it were among the benefactors of their kind. Sophists and empirics thrust themselves into their noble association, and brought reproach upon their name; but their true fame survives, and tardy justice has visited the memory of the servile and the base. In a dark and devious way, these illustrious men were resolutely striving to recover and ascertain, for themselves and for others, the right road. Surrounded with majestic ruins, fragments of noble structures, they were labouring to restore and re-edify that of which the mere wreck was glorious. Amid the awful shadows and uncertain forms of an intellectual chaos, they were seeking to detect the elements of order, and to work out the great problem of time and eternity. They stood between the past and the future, searching out the deep secret of their story and combination: they looked to the heavens, to the earth, and to the abyss, questioning them of existence and of immortality. They were aware of the difficulty, not less than of the loftiness of their aims; and well might they feel them both difficult and high, since, though they knew it not, their success would not only have brought anew to light the lost revelations of Paradise, but have anticipated the clearer lessons of Christianity. Had they known the height and density of the barriers which stood between them and the attainment of their object, they would have desisted from inquiry, in despair of grasping truths beyond man's finding out, and reserved by God for his own revealing.

Yet, such is the perverseness of the human temper, that when these things were actually revealed,—when the great enigma was explained, and life and immortality were brought to light by the Gospel, Philosophy resented the intrusion, and treated the interference of Heaven itself, as an invasion of her own peculiar province. Christianity visited the disputants of the schools, solving their doubts, and pouring illumination on all their darkness; yet, they received her not:—"professing themselves to be wise, they became fools." And when they found the evidence too strong for utter rejection, when the truth was forced upon their reluctant approbation, they fenced themselves with evasions and subterfuges: they had recourse to mean compromise and paltry theft, purloining the glorious verities of God's word, and mixing them up with their own extravagancies, thus debasing the fine gold by a vile alloy, and giving currency to the vulgar metal of their systems, by stamping it with a royal impress. Philosophy sought to avail herself



of Christian science, without lowering her own pretensions or forfeiting her usurped prerogatives.

We have now come directly upon Gnosticism, and 'plucked out the heart of its mystery.' View it in what light we may, carry it as far back as we please, it is impossible to consider it as an original invention: it is neither more nor less than a clumsy attempt to graft the revelations of the Bible on the devices of men. This, indeed, was a process that had been going on long before the formal promulgation of the Gnostic opinions. Sufficient allowance has not been made for the effects of Judaism on the philosophy and literature of the world; and we are persuaded that a skilful and discreet investigation of this important subject would amply repay whatever cost of labour it might demand. In the present instance, the inquiry is indispensable: it is quite in vain to take up the subject at any precise period, in the expectation of fixing it down to that particular epoch, and of connecting its ramifications with the then existing state of philosophical speculation. In the *Syntagma Commentationum*, published at Goettingen, by J. D. Michaelis, (the first part in 1759, the second in 1767,) there occurs, under the running title of *Gnostici ante Christianos*, a Dissertation on certain indications of the Gnostic philosophy occurring in the Septuagint and in the writings of Philo, the Platonizing Jew. Its main illustrations are derived from the management of particular texts in the translation of the Seventy, apparently intended to avoid giving countenance to the *error vel primarius* of the Gnostics, which made a distinction between the Demiurgus (so they termed the Creator of the world) and the Supreme God, ascribing to the former, human passions and infirmities, wrath, hatred, remorse, ignorance of the future. Apprehensive that the partizans of this cardinal error might eagerly claim the sanction of those texts of Holy Scripture which figuratively describe Jehovah as repenting him, as being angry, and as grieving, the Translators of the Septuagint gave a different turn to such passages, and made them simply expressive of counsel and deliberation. If this view of things be correct, the history of Gnosticism retires far back into the ages antecedent to Christianity, and identifies its main doctrines with a state of opinions essentially unconnected with the Gospel, however it may have been afterwards sought to enrich and adorn them from that sacred source. It is the more necessary to keep these and similar elucidations in mind, because nothing is more common than to hear the Gnostics talked of as a Christian sect, or rather as the disciples of a heresy claiming to be identified with Christianity; and because the contemporaneousness of the distinctive epithet with the rise and early progress of the Christian faith,

might induce the supposition that Gnosticism was a spurious offshoot from the genuine root.

‘ There are few points ’, says Dr. Burton, ‘ which are so striking, in a perusal of the early Christian writers, as the frequent mention of the Gnostic tenets. The reader who has some acquaintance with the doctrines of the heathen philosophers, and is familiar with those of the Gospel, finds himself suddenly introduced to a new sect, the very name of which was perhaps unknown to him before. When he comes to the second century, he finds that Gnosticism, under some form or other, was professed in every part of the then civilized world. He finds it divided into schools, as numerous and zealously attended as any which Greece or Asia could boast in their happiest days. He meets with names totally unknown to him before, which excited as much sensation as those of Aristotle or Plato. He hears of volumes having been written in support of this new philosophy, not one of which has survived to our own day. His classical recollections are roused by finding an intimate connexion between the doctrines of the Gnostics and of Plato: he hears of Jews, who made even their exclusive creed bend to the new system: and what interests him most is, that in every page he reads of the baneful effect which Gnosticism had upon Christianity, by adopting parts of the Gospel scheme, but adopting them only to disguise and deform them.’

But before we proceed with the discussion, it may be expedient to give some description of the volume before us, as well as to say something of the ecclesiastical writers who have, in modern times, expressly investigated the same subject. We cannot, of course, afford even to enumerate the host of minor publications which have, more or less meritoriously, touched on various points connected with the inquiry; but there are certain sources of information to which the reader’s attention may be advantageously directed; and there is one work in particular, less known in this country than it deserves to be, to which we may have occasion to make more specific reference. Students in divinity among ourselves, such of them, at least, who are not much in the habit of ascending to the fountains of ecclesiastical history, are, we believe, accustomed to use the popular compendium of Mosheim as their text-book. For general purposes, this may suffice; but, for more special examination, particularly concerning inquiries connected with the early annals of the church, its materials will be found meagre and inadequate. This deficiency is to a great extent supplied in his *Institutiones Majores*, and in his Commentaries on the history of Christianity previous to the reign of Constantine. Still, however, there is much wanting, even in these able works, to clear up the difficulties which lie in the way of a full and clear development of the Gnostic philosophy. It occupies ground too wide

and irregular for mere cursory and critical survey. Collection must always precede collation; and just and severe as the criticism of Mosheim may ultimately be found, his readers are compelled to trust it rather too implicitly, unless they engage in the extraneous task of looking out for materials elsewhere. In this exercise they will be greatly aided by the voluminous *Mémoires* of Tillemont; a work of wondrous labour, but somewhat wanting in that critical character which, in Mosheim, is carried to a questionable extreme: the due medium would lie about midway between the scepticism of the latter, and the acquiescence of the former. Dr. Burton mentions Dupin; but we attach little value to the *Bibliothèque* of that able compiler, excepting as an Index, copious indeed, and *raisonné*, but still only an index of ecclesiastical authors and books: in this light, it is inestimable, notwithstanding its inevitable errors and defects. Dr. B. also refers to Neander's 'History of the Christian Religion and Church', as having been of 'no small advantage' to him while composing his 'Notes'. The original of this work has never fallen in our way, but the first volume of Mr. Rose's translation lies on our table, though we have not yet had a favourable opportunity of making ourselves acquainted with its contents. It is very fairly stated by the Oxford Professor, that some parts of the work are very little to his taste; but when he calls the writer a 'theorist', he means, we take it for granted, that his own theory does not accord with the theory of Neander.

There are, however, two works of high value, which, so far as any such compositions may supersede the necessity of original reference, will furnish the inquirer with sufficient illustration of the history and peculiarities of Gnosticism, though large allowance must be made for the bias of the writers. The great work of Beausobre on Manicheism, contains copious elucidations of the Gnostic doctrines, though the Author seems to have held a brief as counsel for the defendant in the great cause of Orthodoxy *versus* Heresy. His industry was unwearied, and his critical sagacity unquestionable; but he pushes impartiality to affectation, and exhibits a perverse skill in the extenuation of error, which has, at least, the happy effect of putting the reader on his guard. Dr. Burton says justly of this great work, that it 'exhausts the subject on which it treats': he might have added, that its exhausting qualities sometimes press on the reader's patience. But the most popular, and probably, on the whole, the most complete exhibition of the history and tenets of Gnosticism, is to be found in the *Histoire Critique* of M. Jacques Matter, Professor in the Royal Academy at Strasburg. In 1820, he appeared before the public as the author of an "Historical Essay on the School of Alexandria", written in suc-



cessful competition for a prize offered by the Parisian Academy of Inscriptions and Belles Lettres. This able and comprehensive work gives a spirited and satisfactory view of the literary history of Alexandria and its numerous schools of science and philosophy. That history is in fact, he observes, 'from the time of Alexander the Great, the history of Grecian Literature; and the writings of the Alexandrians are the more interesting, inasmuch as they may be in some sort considered as an artificial product. In truth, it was the protection afforded to letters by the Lagidæ, which gave birth to the whole of the immense literature of Alexandria; and since the annals of science offer nothing resembling this phenomenon, the destinies of Greek literature in Egypt present the only solution of one of the most interesting questions in the history of learning,—How much can be accomplished by liberal encouragement to mental labour?' We are accustomed to hold the labours of this school in light esteem, but in earlier times their value was highly rated: such men as Bessarion and Ficinus made them their favourite reading, and Leibnitz has spoken of them with respect. This passing notice of an important work may be acceptable to some of our readers, since it is, we believe, but little known among ourselves; and as it contains, within convenient compass, a readable analysis of what is now usually deemed unreadable literature. M. Matter's studies in this direction, gave him much assistance in his equally successful effort to gain a second prize offered by the same Academy for the ablest treatise on the Gnostics; and in 1828, he published his "Critical History of Gnosticism, and of its Influence on the Religious and Philosophical Sects of the First Six Centuries of the Christian Era". We are happy in having the opinion of Dr. Burton in support of our favourable estimate of this 'learned and valuable' work; though we think the 'astonishing mistakes and inaccuracies' of which he complains, should have been a little more carefully pointed out. He observes, in a note illustrating the errors in question, that

'To speak of Origen as "*emule et contemporain de S. Clement d'Alexandrie*", is a very vague expression, when Origen was pupil of Clement, and flourished thirty or forty years later. At p. 36, he speaks with praise of Origen's work against Marcion; by which he can only mean the dialogue *de recta in Deum fide*, which has been long decided not to be a work of Origen. At p. 38, he says that Epiphanius lived later than Ephrem (Syrus), and died at the beginning of the fourth century: whereas he died in the year 402, and since he was then nearly one hundred years old, he probably flourished earlier than Ephrem, though he survived him by twenty years. But the most extraordinary confusion, if I rightly understand the passage, is at page 210, where he speaks of Gregory of Nazianzum, "*qui suit ici les ren-*

*enseignemens d' Elie de Crète*"; upon which I shall only observe, that Gregory flourished in the middle of the fourth century, and Elias Cretensis wrote a commentary upon his works in the middle of the eighth.'

These objections were scarcely worth making. We can hardly think it a 'very vague' mode of expression, to call a man's pupil his contemporary; and when one individual survives another 'twenty years', we can see no great error in saying that he 'lived later'. As to the last piece of 'extraordinary confusion', it is nothing more than a very obvious error of the press: if Dr. Burton will substitute for *qui suit*, the parenthetical phrase, *je suis*—'I here follow', &c.—every thing will be quite right. We suspect that the Strasburg Professor writes a bad hand; we are quite sure that he does not write very good French; neither is he so skilful a corrector of the press as we have always found Dr. Burton to be; but these delinquencies will rather feebly support a charge of 'astonishing inaccuracy'. That there are symptoms of 'carelessness', we admit; as when (p. 31, Vol. I.) *Eusebe* is printed for *S. Irénée*; although even here, those who are acquainted with the intricacies of an indifferent French hand-writing, will easily understand how the printer may have confounded the one with the other. It is, however, more probable, that the Author, writing with Eusebius lying open before him, and making reference to him in a note, is responsible for the error. We had, at first, intended to include the work of M. Matter in the present article, and to enter largely on the subject as presented by him; but fearing that it might both encumber our movements and lead us to an inconvenient pressure on our limits, we have judged it most expedient to reserve the volumes for occasional reference only, dismissing them for the present with the citation of Dr. Burton's just eulogy. 'There is', he says, 'perhaps no work which treats this obscure subject at so much length, or which contains so much information concerning it.'

We are now, though by a somewhat circuitous march, fairly in presence of Dr. Burton's volume; and we shall honestly confess, that we are considerably embarrassed how to deal with it. It is full of learning of the best kind; not filched from the cheap sources of epitomes or compilations, but drawn from the fountain head; it is fairly reasoned, and marked by no uncandid spirit; it is fraught with information, various and important; but, with all these excellent qualities, and more than these, it lacks the finishing hand: it is neither skilfully written nor scientifically compacted. The reader may travel from Canon Bampton's 'last will and testament', to the 'Index of texts', aware that he is journeying over a fertile soil, planted with much that is 'rich and rare', and yet, find himself unable

to form any distinct idea, either of the path he has traced, or of the objects he has encountered. If, however, the student will give himself the trouble of analysing and common-placing as he goes on, he will at last find himself in possession of copious and excellent materials for reflection and investigation. It is now time for us to take up anew the inquiry that we laid aside for the purpose of directing attention to the most accessible materials for its successful prosecution. But we must first state, in explanation of our motive for confining this article to the consideration of one particular error, or rather compilation of errors, while Dr. Burton professes a general examination of the heresies of the Apostolic age, that the greater and more valuable part of his Lectures, relates to the history and tenets of Gnosticism; and that, as the nature of this system is probably less familiar to our readers than the more explicit invasions of Christian doctrine, we have waived the general subject, and fixed on this particular point.

Strictly speaking, the term Heresy is improperly applied to the Gnostic scheme. It might originate heresies, and its influence on the various sects which professed and deteriorated Christianity, may be clearly traceable; but, in itself, it is an independent system of Philosophy, of which we have already traced the derivation, and which we shall now proceed more particularly to define. The question—*Whence and wherefore evil?* has been, throughout, the object and the stumbling-block of philosophical speculation; and never was a more unhappy attempt to work out an answer, than that which was made by the Gnostics. Aware that it was both impious and contradictory to make God the author of evil,—feeling, too, that its existence was undeniable, and yet unwilling to take refuge from doubt, in the coarse sterilities of atheism, they adopted a system of evasion, and sought, by removing the introduction of evil as far as possible from the immediate agency of the Supreme Being, to attenuate the difficulties which they could not wholly remove. Among the leaders of the sect, there were, of course, variations in the mode of exhibiting its doctrines; but the main principles of Gnosticism are clearly set forth by Dr. Burton in the following extract.

‘ The Supreme God had dwelt from all eternity in a *Pleroma* of inaccessible Light; and beside the name of first Father, or first Principle, they called him also *Bythus*, as if to denote the unfathomable nature of his perfections. This Being, by an operation purely mental, or by acting upon himself, produced two other beings, of different sexes, from whom, by a series of descents, more or less numerous according to different schemes, several pairs of beings were formed, who were called *Æons*, from the periods of their existence before time was, or *Emanations*, from the mode of their production. These successive *Æons* or



Emanations appear to have been inferior each to the preceding; and their existence was indispensable to the Gnostic scheme, that they might account for the creation of the world, without making God the author of evil. These Æons lived through countless ages with their first Father: but the system of emanations seems to have resembled that of concentric circles; and they gradually deteriorated, as they approached nearer and nearer to the extremity of the Pleroma. Beyond this Pleroma was Matter, inert and powerless, though co-eternal with the supreme God, and like him without beginning. At length one of the Æons passed the limits of the Pleroma, and meeting with Matter, created the world after the form and model of an ideal world, which existed in the Pleroma or in the mind of the supreme God. Here it is, that inconsistency is added to absurdity in the Gnostic scheme. For let the intermediate Æons be as many as the wildest imagination could devise, still God was the remote, if not the proximate, cause of creation. Added to which, we are to suppose that the Demiurgus formed the world without the knowledge of God, and that, having formed it, he rebelled against him. Here, again, we find a strong resemblance to the oriental doctrine of two principles, Good and Evil, or Light and Darkness. The two principles were always at enmity with each other. God must have been conceived to have been more powerful than Matter, or an emanation from God could not have shaped and moulded it into form: yet God was not able to reduce Matter to its primeval chaos, nor to destroy the evil which the Demiurgus had produced. What God could not prevent, he was always endeavouring to cure: and here it is that the Gnostics borrowed so largely from the Christian scheme. The names indeed of several of their Æons were evidently taken from terms which they found in the Gospel. Thus we meet with *Logos*, *Monogenes*, *Zoe*, *Ecclesia*, all of them successive emanations from the supreme God, and all dwelling in the Pleroma. At length we meet with Christ and the Holy Ghost, as two of the last Æons which were put forth. Christ was sent into the world to remedy the evil which the creative Æon or Demiurgus had caused. He was to emancipate men from the tyranny of Matter, or of the evil Principle; and by revealing to them the true God, who was hitherto unknown, to fit them by a perfection and sublimity of knowledge to enter the divine Pleroma. To gain this knowledge was the end and object of Christ's coming upon earth: and hence the inventors and believers of the doctrine assumed to themselves the name of Gnostics.'

M. Matter finds great beauty in these wild fancies: he speaks of the 'bold and brilliant' inventions of Gnosticism, and sums up its essential elements in somewhat specious terms. 'Emanation from God of all spiritual beings, the progressive degeneration of those emanations, redemption and return towards the purity of the Creator, re-establishment of the primeval harmony of all existences, the happy and truly divine life of all, in the bosom of God: such,' says Matter, 'are the fundamental principles of Gnosticism.' Without acknowledging the fairness of thus stripping a system of its absurd and tawdry

drapery, that it may be displayed in a simple and attractive form, we are willing so far to adopt this representation, as to found upon it an exposure of the entire want of originality in the Gnostic hypothesis. Had we no other evidence than appears in the schemes of the Oxford and Strasburg Professors, we should be quite sure of the *syncretism* of the sect; and it thus presents itself to our view under the aspect traced out at the commencement of this article, as the expiring effort of Philosophy, rallying her sinking energies in the attempt to concentrate and combine the last and most impressive of the inventions of her disciples, grafting upon them the reveries of the Jewish Cabbala, and striving to make them harmonize with the sublime truths of the Gospel. The opinion was, we believe, first broached by Mosheim, that the germ of Gnosticism was to be found in the systems of the East; but the oriental philosophy was then, and is even now, involved in too much obscurity to allow of distinct definition. Blessig, as quoted by Matter, (*Ecole d'Alexandrie*, Vol. I. p. 277,) after having examined the subject, comes to the conclusion, that 'a great deal has been said about the philosophy of the East; but no one has ever yet been able to form distinct notions concerning it; and after all our labour, our knowledge apparently amounts only to this,—that *we know nothing at all about it.*' And Walch, who devoted an essay to the Inquiry, '*de Philosophia Orientali Gnosticorum systematum fonte et origine,*' sums up the result in three particulars: 1. That the first principles of Gnosticism were known among the Orientals before its connexion with Christianity: 2. That therefore the Gnostics are not to be accounted the inventors of their own system: but 3. That no historical testimony can be assigned for the eastern origin of their doctrines. It is, in fact, probable after all, that this philosophy of the East amounted to little more than a confused jumble of magic, astrology, and mystical notions respecting the Divine nature and the moral constitution of the universe. Such as it was, however, this wisdom of the Orient, this Χαλδαική σοφία, appears to have suggested to the Jews, not a few of the extravagancies of their Cabbala; and a close relationship seems to exist between the Æons of the Gnostics, and the Cabbalistic Sephiroth, or superior splendours, inhabiting the Aziluthic world, or region of emanations. Dr. Burton has made it clear, that the Jews, on their return from Babylon, brought with them many of the eastern notions and customs, and that they continued to maintain a constant intercourse with the countries where the Magian superstitions had been recently reformed by Zoroaster.

'In one sense,' he observes, 'the Jews had greatly profited by their

captivity in Babylon ; and we read no more of the whole nation falling into idolatry. The Persians indeed were not idolaters ; and it was from them that the greatest effect was produced upon the opinions of the Jews. It seems certain, that their notions concerning angels received a considerable tincture from those of the Persians ; and the three principal sects, of Pharisees, Sadducees, and Essenes, shew how far religious differences were allowed among them, and yet the unity of faith was considered to be maintained. The Cabbala . . . . contains many doctrines concerning angels and other mystical points, which can only have come from an Eastern quarter ; and the secondary, or allegorical, interpretation of Scripture, with which the Cabbala abounds, began soon after the return from captivity.'

Enough has been stated, in the course even of these brief observations, to shew the *probable* connexion of the Cabbala, or traditionary system of the Jews, with the superstitions of Chaldaea, and the *possible* derivation from both, of some at least of the Gnostic fancies ; but the most abundant source still remains to be described, the very fountain-head of Gnosticism. 'What,' asks Beausobre, 'was the origin of the system of Æons? I answer, that it must be sought for in the philosophy of Pythagoras, and in that of Plato, which was in many respects the same with that of Pythagoras.' Professor Matter carries this resemblance almost to entire identity. 'This remarkable coincidence,' he observes, 'between Plato and the Gnostics, lies not only in scientific definitions, but in the very things themselves. The dominant doctrines of Platonism may in Gnosticism be distinctly traced. Such are those of the emanation of intelligences from the bosom of the Divinity ; of the errors and sufferings of spiritual existences, so long as they are at a distance from God, and imprisoned in matter ; of the long and vain efforts which they make to attain the knowledge of truth, and to resume their original union with the Supreme Being ; of the alliance of a pure and divine soul with an *irrational* soul which is the seat of evil desires ; of the existence of angels or demons which inhabit and govern the planets, having but an imperfect knowledge of the ideas which regulated the work of creation ; of the universal regeneration by the return of all existences to the *κοσμος νοητος* and its head, the Supreme Being ; the only possible way in which the primal harmony of nature can be wholly restored.' In this representation, our readers will perceive a little of that tendency to exhibit in their fairest light, the speculations of heathen philosophy, of which there is rather too much in M. Matter's writings. Dr. Burton's brief statement is more distinct and business-like.

'The Gnostics agreed with Plato in making matter co-eternal with God. They also believed that the material world was formed after an eternal and intellectual *Idea*. This peculiar and mystical notion is



the very soul of Platonism ; and we learn from Irenæus, that it was held by all the Gnostics. Both parties also believed in an intermediate order of beings between the Supreme God and the inhabitants of the earth : these beings were supposed by both to have proceeded from the Mind or Reason of God ; and it may furnish a clew to much of the Gnostic Philosophy, if we suppose the Æons of the Gnostics to be merely a personification of the *Ideas* of Plato : or we may say, generally, that the Gnostics formed their system of Æons by combining the intellectual beings of the Platonic philosophy with the angels of the Jewish Scriptures. We shall also have occasion to see, that the Gnostics believed in a transmigration of souls : and this is one of the doctrines which Plato appears to have taken from Pythagoras.'

We have now gone through the main particulars connected with the origin and peculiar character of Gnosticism, divested of those incidental circumstances which, though they may occasionally give partial illustration to the subject, and though their collation is absolutely necessary to its thorough investigation, are of little interest to the general reader, and tend to divert his attention from main points. Thus, the question whether Simon Magus was the parent of Gnosticism, might be agitated through half a volume ; and perhaps the examination might throw some light on the habits of thinking and modes of expression common to the early Fathers ; yet, excepting with the theologian 'all compact,' the discussion would hardly command attention. Again, the various shades of difference which distinguished the Gnostic schools would require to be specified, before it could be fairly ascertained in what points they all agreed ; yet, such an investigation would be far more curious than either instructive or interesting. From these excursions, then, we abstain, and shall now dismiss Dr. Burton's volume with the further observation, that, although Gnosticism is its prominent subject, it will be found to take a much larger range in its connected elucidations of Christian doctrine and ecclesiastical history. The notes contain more than three hundred pages of close print, and they will be found to comprise much that is valuable and weighty. To some of Dr. Burton's views, we cannot, of course, assent ; but we cordially wish that more among those who are of his way of thinking, would imitate his fair and courteous manner of expressing his opinions.

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Art. II. 1. *Juridical Letters* ; addressed to the Right Hon. Robert Peel, in Reference to the present Crisis of Law Reform. By Eunomus. Letters I. II. and III. 8vo. London, 1830.

2. *The American Jurist and Law Magazine*. No. IX. Jan. 1831. (Art. 2. Written and Unwritten Systems of Law ; and, Review of Eunomus's Letters on British Law Reform.) Boston, U.S. 1831.

3. *The North American Review*. No. LXXII. (Arts. vii. and x. The Prospect of Reform in Europe. Life and Character of Henry Brougham.) Boston, July 1831.

IT is not a little singular, that the first critical notice which, we believe, has been taken of the Letters of Eunomus, notwithstanding the popular interest attaching to the subject of law reform, and the great ability and extensive juridical knowledge with which the subject is treated by the present Writer, should appear in a Transatlantic periodical. But it is a fact, that our American brethren, whether because they have more leisure, more assiduity and enterprise, or less contempt for what is foreign, than ourselves, or whatever explanation may be given of the circumstance, are very much more attentive to what is passing and publishing in England and all parts of Europe, than Englishmen are to either the literary or the political transactions of countries in immediate juxtaposition with their own. This is not exactly the way for a nation to grow wiser; for, though knowledge and wisdom are 'far from being one', cleverness and sagacity without knowledge will never attain the character, or supply the place of wisdom. The English are admitted to be the most sagacious people, perhaps, in the world; and their characteristic good-sense is, under a proper direction, invaluable. But our learned men are few; and of them, but very few are very learned. Our professional men, speaking generally, whether lawyers, physicians, or divines, would not, we fear, stand a comparison with those of Germany, in the literary attainments appropriate to their several functions. Eunomus goes so far as to complain of 'the peculiar condition of ignorance in which the English alone among modern nations exist, of the real truths of judicial and jurisprudential science', and of the state of the learning of the Bar as most 'infelicitous'. The same discreditable ignorance may be predicated with equal truth of the English public, in respect to the real truths of political science. Our medical literature is valuable and creditable to the professional character in every respect save that of learning. As to divinity, the whole collective learning of Oxford and Cambridge would hardly stock a Nonconformist minister of other days.

'Useful' and 'entertaining knowledge' is being widely diffused among the British population, and every body is becoming a politician per force. But, while the average character of the people of this country, as a reading, thinking, calculating, mechanical race may thus be raised, the aristocracy of learning are, we fear, going into deterioration and decay. Now, in literature, as in civil government, it is our firm opinion, that the true interests of the entire community require the maintenance

of an open but dignified aristocracy. A learned nation, a nation of philosophers, never existed or could exist, or would be fit for any thing, if it could, but to be dispersed over the globe, as the missionaries of knowledge. Without, however, men eminently learned, men profoundly versed in the several branches of knowledge, and devotedly attached to science, philosophy, literature,—without a few men of this high order, the peers of the intellectual world, the most shrewd and knowing public will be in danger, first, of mistaking the ordinary level for the standard of attainment, and of forming altogether a low and incorrect estimate, and next, of being the dupes and sport of every plausible theorist or half-learned empiric who may set up for a reformer in politics or a master in philosophy.

There is a certain word, of base coinage and obscure etymology, which has been creeping into use, even in assemblies that were wont to be accounted gentlemanly as well as honourable, ever since Lord Byron set the stamp of fashion upon it,—the emphatic word *humbug*; concerning which and all that it implies, had we nothing better to do, we could write a volume. We still scruple, however, to soil our pages with the barbarism, or we should say, that the most magnificent humbugs of the day are to be found among the oracles of that party who the most loudly declaim against every thing of that character. Humbuggism we apprehend to be, in relation to systems, theories, or dogmas, what cant is in reference to phraseology: it implies something that is imposing in the double sense of the word, in order to which there must be a *quantum suff.* of truth, blended with a *quantum valeat* of imposition. Thus, a man who, overrating himself, wishes to impose that excessive estimate of his talents, or attainments, or achievements, upon others, is entitled, notwithstanding his real merits, to the character of the highest order of humbug. Who, of the present race of literary and political oracles, are most truly deserving of this name, posterity will decide. Could we venture to anticipate that decision, it would probably startle as well as offend many a circle of fond votaries. We have long thought, but should scarcely have dared whisper such an opinion, had we not been emboldened by the language of the present publications, that the great Numa of the Radicals all over the world is about the greatest and most glorious humbug of the nineteenth century. Priestcraft and lawyer-craft have their respective impositions and impostors; but so has philosophy-craft too. Instead, however, of disclosing our own opinion in this delicate matter, we shall transcribe first, the admission of the American Jurist, and then the remarks of Eunomus.

‘The opinions of the Author (Eunomus) on the subject of law re-



form, as far as they appear, are sound and discriminating; equally removed from those of the unflinching advocates of all present systems whatsoever, who maintain that whatever *is*, is right, and the disciples of Mr. Bentham, who maintain that whatever *is*, is wrong. Eunomus coincides with us in our remarks upon Mr. Bentham's principles of legislation, that he has a great power and causticity in searching out and dispersing judicial follies and abuses; but is by no means a safe legislator.' *American Jurist*, p. 211.

The estimate of Mr. Bentham and his principles of legislation, which is here referred to, must be given at full length.

'Taking advantage of the peculiar condition of ignorance, in which the English alone among modern nations exist, of the real truths of judicial and jurisprudential science, one of the most singular, and, in some respects, the most talented writers of the day, conceived the design, which he has at length, to a very considerable extent, achieved, of founding an individual fame upon the means which his prolific and scorching pen conferred upon him of abusing that ignorance. The circumstances of this case, Sir, in all points of view, place it among the most curious incidents of modern literature. A future generation, fully informed by intermediate discussion in the principles of jurisprudential economy, will review it with an interest, and perhaps with an indignation, which we can scarcely yet realize. They will say,—*this writer* was not one of those who could justly shelter himself under the general ignorance which then prevailed of the principles of jurisprudence, or of the practical results of the tests to which those principles had been submitting on the Continent of Europe for a long series of years. He was a man to whom neither the languages nor the literature of the Continent were unfamiliar; he was a man who contrasted by a long life of uninterrupted literary leisure, those engrossing pursuits of routine which excluded almost all other men from investigations which did not immediately belong to the business of established departments. He was a *citizen of the world*, in a degree which did not ordinarily belong to Englishmen. He was a citizen of France by a decree of the National Assembly,—he was a Member of the French Institute,—he spent several years of his life upon the Continent,—his personal connexions were principally continental,—and his name was of sufficient occurrence both in French, in German, in Russian, and in Polish literature, to compel a person of his very acute sensibility to fame and notoriety to keep a frequent eye to the journals and literature of the Continent. All these circumstances, they will say, appertained to that individual; and, despite of them all, he either shut his eyes to that which he might have learnt from those peculiar sources of information, or he trusted to their remaining enshrouded in that obscurity which had hitherto been interposed between them and the English nation. For a long course of years, he continued, unweariedly, to inculcate the public mind with a series of mendacious and ignorant assertions and theories, in regard to their existing jurisprudence, and the causes of its defects, one and all of which would have been dispelled and scattered to the winds, by only a moderate acquaintance with the experience and the wisdom of that Continent with which he

was, or might be, so familiar. The doctrine which he most strenuously accumulated his efforts to disciple the English nation to, was, that all the faults, all the abominations of their jurisprudence, arose from law having been made by judges instead of by legislators;—that it was the business of judges only to *pronounce* the law which legislators concocted;—that a text-law might and should be framed, in which, “saving the necessary allowance for human weakness,” “no case that could present itself should find itself unnoticed or unprovided for.” He *did not tell them*, that, seventy years before, a man who, like himself, had “just and profound views on all sorts of subjects\*,”—FREDERIC THE GREAT,—had made the same discovery of the cause of the ill condition of the law; that he not only *projected*, but *executed* the same remedy;—that with the same antipathy to judge-made law, and belief in the all-sufficiency of legislator-made law, the express directions of the King were, that the Code might be simple, popular, and so complete, *that the judge might find in a precise text of law the decision of each individual case*; and that he *prohibited all analogical interpretation of the rules it contained by the judges*, and ordained that in every case for which the code did not provide, application should be made to the legislative authority. He *did not tell them*, that the absurdity of the project, though backed with all the *éclat* of the *great monarch's* reign, terminated its existence in less than thirty years; and that the first step that accompanied the publication of the *new Code*, was the restoration of the right of interpreting the laws to the judges. He *did not tell them*, that the talented jurists who composed the *projét* of the Code Napoleon had, in their *Discours préliminaire*, exposed, in the most eloquent and profound manner, the vulgar absurdity of supposing “that a body of laws could be framed which would provide for all possible cases, and at the same time be understood by the lowest citizen;” and had boldly declared that the *details* of law “must necessarily be abandoned to the empire of usage, to the discussions of the learned, and to the decision of the judges.” He *did not tell them*, that the most talented, experienced, and philosophical jurists of Germany, of Holland, of Belgium, of Italy, of Switzerland, of Russia,—had been engaged almost unceasingly, in some or other of those countries, for half a century, in the construction, discussion, and reconstruction of *CODES*; that one of the greatest difficulties they had had to encounter had been, to draw the line between the respective functions of *LEGISLATION* on the one hand, and *JUDICIAL JURISPRUDENCE* on the other; and that, in the result of all that discussion and experience, *those Codes* had ultimately fallen into most disesteem, which attempted most to supplant the functions of the judge, and to anticipate the details of *application*. Availing himself of a distinction which had originated in the laws of ancient Rome, centuries before the introduction of printing, and which had been absurdly enough continued by habit to the present time,—the now nominal distinction of *written* and *unwritten* law,—he represented to the community, in the most mendacious

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\* ‘This was Frederic's own description of himself in his *Plan pour reformer la justice*. “Ce prince, qui a des vues justes et profondes sur toute sorte de sujets,” &c.’



terms, that the common law of the country was *unwritten*, and therefore *unknown*, and *uncognoscible* law. He did not tell them, that that *unwritten common law* was PRINTED four times as often in every year—and in four times the number—of the printed copies of the *written* or statute-law. He argued upon that *unwritten* common law of which three thousand printed copies were distributed annually over the British Empire, as if it had been the same thing as the common law of Russia before the time of the Empress Catherine, which existed only in the Ukases of the judges; Ukases which were accessible and known only to those few persons who in that country corresponded to counsel or advocates in Britain, and to which persons they were accessible and known, only by the circumstance of their having been judges' servants, or having had other such private opportunities of learning the forms of courts, and of being acquainted with precedents and Ukases.

'Taking advantage of the same ignorance, he put forth claims to be the first of created excellences who had conceived, and had carried into execution, the project, which he represented as hitherto unknown and unattempted, of promulgating the reason along with each rule of law;—that reason which should be at once the sanction and the commentary. He did not tell them, that the very distinction which constituted the superior excellence of the unwritten or common over the written or statute-law,—the very ground on which its preference was awarded to it by professors,—was that the common or judge-made law existed, and existed alone, in the shape of a series of *rules deduced from reasons*; that the rule was, with certain anomalous exceptions, never to be found unaccompanied by the reason; that it was often to be deduced *only* from the reasoning itself, the subject-matter of law being often too subtile and too complicated to admit of the very *form* of proposition. He did not tell them, that the body of written or promulgated law which had obtained so great a celebrity under the title of the CODE NAPOLEON, though unaccompanied, in its official and portable shape, by the *motifs* of the compilers, was scarcely ever consulted by the Jurisconsults of those countries where it was received, without the accompaniment of those motives, either in the same or in a separate volume. He did not tell them, that those "*motifs*" and the "*discussion*" constituted, practically, a part of the French legislation. He did not tell them, that, under the title of "*La Législation civile, commerciale, et criminelle de la France*," the text of the five codes, that text of which the brevity had so much been admired, was then in a course of publication in twenty-four thick octavo volumes, the product of the additions to that text of the *motifs*, the *discussion*, and the supplementary laws;—that publication emanating from the chief Secretary of the *Conseil d'état*, compiled from the official documents, and being therefore, in every substantial sense, itself official.

'All these things he either himself refused to notice, although going on under his eye, and within the immediate range of those vibrations which converged into the literary hermitage of Queen Square Place; and although he visited Paris personally so lately as 1825, was received with honours by the French advocates, and promised them to write a work upon the legislation and jurisprudence of France;—or if he did



notice them, he trusted to chance, and to the well-known Confucian ignorance of his countrymen, for a season of undetection sufficiently extended for all the calculable purposes of his own fame.

*Letter I.* pp. 12—19.

To 'the political and moral writings' of Mr. Bentham, our Author expresses his readiness to render 'all the homage 'which is their due,' as affording 'fine examples of keen intellectual dissection of conventional and accredited fallacies'; but, 'if ever there was a person who made pretensions to the 'character of a *jurist*, without one particle of right to it, that 'person', we are told, 'is Mr. Bentham.' Yet surely, his pretensions to *this* character are better founded than his claims to be regarded as a sound moralist. A writer who can maintain, that the law of the Decalogue is 'a Jewish code', not binding upon Christians,—who represents the Second Commandment as condemning and prohibiting the *art of engraving* and the *science of natural history*,—and who labours to prove the folly of teaching children that it is their duty to believe in God, to fear Him, and to love Him with all the heart, and to put trust in Him,—trust in God being, it is contended, incompatible with a due regard to second causes or with personal safety\*!—a writer capable of venting such shallow sophisms, such flippant impiety as this, can have no 'particle of right' to the character of a philosophical moralist, or even of a sound reasoner. Whatever logical dexterity he may evince in unravelling error, it is evident that he has not the faculty of discriminating error from truth; and in fact, it would seem as if the determination of the whole force of his understanding to the ascendant propensity had paralysed the moral sense. Give Mr. Bentham a truth or an error, a fact or a fallacy, and with equal ingenuity he tears it to pieces, and exultingly presents to us the fragments. A moral sentiment or a metaphysical truth is subjected, in his hands, to the same logical or etymological analysis as a legal quibble; and he fancies that he has demolished a prejudice, when he has only perplexed a plain matter, and broken up a simple proposition into odd questions. He has an eccentric way of putting a sentence upon its cross-examination, and then, because his interrogations obtain no answer, imagines he has confuted and confounded the witness. His method of inquiry is the Socratic travestied, and reminds us perpetually of the sarcastic definition of an interrogation which was once given to Pope. Keen, however, in detecting a flaw, he is a bungler at construction. He has shrewdness, but no science; and all his attempts at codification have tended as little to clear up the

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\* Bentham's "Church of England Catechism." See *Ecl. Review*, Second Series, vol. xxiii. p. 104.

great problems of jurisprudential philosophy, as to advance the science of morals. But his character as an ethical writer has been portrayed by the hand of a master; and our readers will thank us for introducing, in place of any further remarks of our own, the following estimate of Mr. Bentham's merits as a philosophical moralist, taken from the Dissertation by Sir James Mackintosh, reviewed in our last Number.

‘It is unfortunate that Ethical Theory is not the province in which Mr. Bentham has reached the most desirable distinction. . . . . Mr. Bentham preaches the principle of utility with the zeal of a discoverer. Occupied more in reflection than in reading, he knew not, or forgot, how often it had been the basis, and how generally an essential part, of moral systems. That in which he really differs from others, is in the necessity which he teaches, and the example which he sets, of constantly bringing that principle before us. This peculiarity appears to us to be his radical error. In an attempt, of which the constitution of human nature forbids the success, he seems to have been led into fundamental errors in moral theory, and to have given to his practical doctrine a dangerous taint. The confusion of *moral approbation* with the *moral qualities* which are its objects, common to Mr. Bentham with many other philosophers, is much more uniform and prominent in him, than in most others. This general error has led him to assume, that, because the principle of utility forms a necessary part of every moral theory, it ought therefore to be the chief motive of human conduct. Now it is evident that this assumption is wholly gratuitous. . . The followers of Mr. Bentham have carried to an unusual extent the prevalent fault of the more modern advocates of utility, who have dwelt so exclusively on the outward advantages of virtue, as to have lost sight of the delight which is a part of virtuous feeling, and of the beneficial influence of good actions upon the frame of the mind . . . . . The later moralists who adopt the principle of utility, have so *misplaced* it, that, in their hands, it has as great a tendency as any theoretical error can have, to lessen the intrinsic pleasure of virtue, and to unfit our habitual feelings for being the most effectual inducements to good conduct. This is the natural tendency of a discipline which brings utility too closely and frequently into contact with action. By this habit, in its best state, an essentially weaker motive is gradually substituted for others which must always be in force. The frequent appeal to utility as the standard of action, tends to introduce an uncertainty with respect to the conduct of other men, which would render all intercourse insupportable. It affords also so fair a disguise for selfish and malignant passions, as often to hide their nature from him who is their prey. Some taint of these mean and evil principles will at least creep in, and, by their venom, give an animation not its own to the cold desire of utility. . . . . In proportion as a man accustoms himself to be influenced by the utility of particular acts, without regard to rules, he approaches to the casuistry of the Jesuits, and to the practical maxims of Cæsar Borgia.

‘Injury, on this as on other occasions, has been suffered by Ethics, from its close affinity to Jurisprudence. The true and eminent merit

of Mr. Bentham is that of a reformer of jurisprudence \*. He is only a moralist with a view to being a jurist ; and he sometimes becomes for a few hurried moments a metaphysician, with a view to laying the foundation of both the moral sciences. Both he and his followers have treated Ethics too *juridically*. They do not seem to be aware, or, at least, they do not bear constantly in mind, that there is an essential difference in the subjects of these two sciences.

‘The object of law is, the prevention of actions injurious to the community. It considers the dispositions from which they flow, only *indirectly*, to ascertain the likelihood of their recurrence, and thus to determine the necessity and the means of preventing them. The *direct* object of ethics is only mental disposition. It considers actions *indirectly*, as the signs by which such dispositions are manifested. Religion necessarily coincides with morality in this respect ; and *it is the peculiar distinction of Christianity, that it places the seat of virtue in the heart*. Law and Ethics are necessarily so much blended, that, in many intricate combinations, the distinction becomes obscure. But, in all strong cases, the difference is evident. Thus, law punishes the most sincerely repentant ; but, wherever the soul of the penitent can be thought to be thoroughly purified, religion and morality receive him with open arms. It is needless, after these remarks, to observe, that those whose habitual contemplation is directed to the rules of action, are likely to underrate the importance of feeling and disposition ; an error of very unfortunate consequences, since the far greater part of human actions flow from these neglected sources ; while the law interposes only in cases which may be called exceptions, which are now rare, and ought to be less frequent.’

We cannot refrain from strongly recommending to the especial notice of our readers, the entire section devoted to the

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\* The extent to which Mr. Bentham is indebted for his fame as a jurist to the more than editorial labours of his generous disciples, is most extraordinary. The popularity of his great work on Punishments and Rewards, is attributable to the taste and skill of M. Dumont, who ‘devoted a genius formed for original and lasting works, to diffuse ‘the principles and promote the fame of his master.’ In editing and translating into French the “Papers relative to Codification”, he almost entirely suppressed or softened down those statements and assertions which have taken deepest root in this country, but which would ill have harmonized with the more enlightened views of the continental jurists. Sir James Mackintosh speaks in terms of high and deserved eulogy of the “Letters on Usury”, which go under Mr. Bentham’s name ; but we have understood that the letters were actually *written* by Mr. Robert Lindo, to whom is due the praise of the clearness and spirit of the style, the tender and skilful hand with which prejudice is touched, and the urbanity of the apology for projectors, but who, like Dumont, was content to contribute his talents to promote his master’s fame. Mr. Bentham’s highest merit is, that he has done more than any other person in *this* country, to rouse, though he is ill-qualified to direct, the spirit of juridical reformation.



examination of our great Utilitarian, as well as the admirable remarks on Paley's lax morality, which precede it. The irreconcilable hostility of Mr. Bentham's system of morals to the whole code of Revelation, needs not be more distinctly pointed out. Mr. Bentham compliments Christ in the spirit of Mohammed, while he accuses the Apostle Paul of having wickedly corrupted the Christian faith. By his own votaries, he is apparently regarded as far greater than either. Boodha himself had not more admiring and zealous disciples than the Westminster Confucius, the 'Euclid' of jurisprudence\*. Sir James Mackintosh seems to know them well, and he thus speaks of the school.

'The disciples of Mr. Bentham are more like the hearers of an Athenian philosopher, than the pupils of a modern professor, or the cool proselytes of a modern writer. . . . As he and they deserve the credit of braving vulgar prejudices, so they must be content to incur the imputation of falling into the neighbouring vices of seeking distinction by singularity; of clinging to opinions because they are obnoxious; of wantonly wounding the most respectable feelings of mankind; of regarding an immense display of method and nomenclature as a sure token of a corresponding increase of knowledge; and of considering themselves as a chosen few, whom an initiation into the most secret mysteries of philosophy entitles to look down with pity, if not contempt, on the profane multitude. Viewed with aversion or dread by the public, they become more bound to each other and to their master; while they are provoked into the use of language which more and more exasperates opposition to them. A hermit in the greatest of cities, seeing only his disciples, and indignant that systems of government and law which he believes to be perfect, are disregarded at once by the many and the powerful, Mr. Bentham has at length been betrayed into the most unphilosophical hypothesis, that all the ruling bodies who guide the community, have conspired to stifle and defeat his discoveries. He is too little acquainted with doubts to believe the

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\* Take as a specimen the following language from one of his enthusiastic panegyrists. Mr. Bentham has jeeringly spoken of St. Southey and St. Quarterly Review; but infidelity would seem to have its saints, as well as popery and 'church-of-Englandism', honours little short of canonization being here claimed for St. Jeremy. 'The venerable Bentham has preserved the purity of his soul and the lucidness of his judgement by a hermit's life,—having early withdrawn himself from the sully and corrupting assaults and seductions of that self-interest which a worldly life presents to other men at every turn and moment; and emancipated from their power and exempted from their taint, has calmly and almost superhumanly contemplated and judged the motives, and duties, and powers of men,—dwelling with peace, and wisdom, and virtue in the shrine of his renowned and noble seclusion.' Cullen's "Reform of the Bankrupt Court," p. vi.

honest doubts of others ; and he is too angry to make allowance for their prejudices and habits. He has embraced the most extreme party in practical politics ; manifesting more dislike and contempt towards those who are more moderate supporters of popular principles, than towards their most inflexible opponents. To the unpopularity of his philosophical and political doctrines, he has added the more general and lasting obloquy which arises from an unseemly treatment of doctrines and principles which, if there were no other motives for reverential deference, even a regard to the feelings of the best men requires to be approached with decorum and respect.'

Nothing can be more unpropitious to the cause of genuine reform, in whatever department of legislation, than the spread of the leaven of such principles. Every reformer of this school is no better than a conspirator against the best interests of society. But a conspiracy becomes harmless when it is known ; and the indiscretion of the Benthamites has revealed what had till lately been only matter of surmise. It has been seen that, for *utility's* sake, the Radical can league with the Tory \*,—a fresh illustration of the old adage, that extremes meet ; and men who denounce all reform as revolution, are joined hand in hand with those who are awaiting 'the revolution of Europe'

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\* The following paragraph from an influential daily journal, relating to the factious opposition raised against the Lord Chancellor's Bankruptcy Bill, supplies a case in point. 'But what can be thought of such a man as Mr. Warburton ! It seems he does not like the bill, because, instead of one judge, it erects a court of four. Is Mr. Warburton prepared to say, a court of appeal from *one* judge should consist of one single other judge ? This is Benthamism with a vengeance ! But we plainly see what sets Mr. Warburton on to do the work of the Tory enemies of all reform. *Mr. Bentham can bear no man to attempt law reform but himself, and he has circulated a scurrilous attack, after his manner, upon the Ministers and their law reforms.* Nothing satisfied him but *single-seated* justice, and the abolition of trial by jury, and the substitution of examination by all the multitude in a court for cross examination, and a few men to sit in what was the jury-box as assessors of the judge, but without a voice. These are, of course, the views, the sound practical views, of his disciple, Mr. Warburton ; and acting on them, he would fain help the Tories to throw out the Lord Chancellor's Bill. It is not a very creditable line of conduct for him to pursue ; but we sincerely hope it will fail of its object, which plainly is, to give a triumph to the common enemy, in order to gratify a preposterous and selfish feeling of vanity.' (*Times Newspaper*, Oct. 14.) In the debate on the 15th, Mr. Warburton reiterated his objections against the appellate jurisdiction, and called for a code. He was replied to by Mr. Serjeant Wilde in a very able speech, in which it was remarked, that courts must act, not upon a mere code, but upon the *construction* of the code, and upon nothing else.

as their political millennium, and whom no reform short of revolution could satisfy. Against this unnatural combination, it behooves the friends of Religion and Social Order to be on their guard. Never have the permanent interests of freedom been promoted by the intermeddling of infidel politico-philosophists. Infidelity has always shewn its moral feebleness in the day of conflict. Spain, Greece, Naples, Belgium, Poland, have each exhibited in turn the inadequacy of physical courage, unsupported by the higher attributes of religious faith and hope, to achieve the triumphs of liberty. Infidelity, in each instance, has ostentatiously patronized the struggle, and subsidized the insurgents with codes, and printing-presses, and newspapers,—but all in vain. It is not by such hands that knowledge and true freedom will be given to the long enslaved victims of despotism and priestcraft in Europe.

But our design, in the present article, was more especially to explain the state of parties and opinions in reference to the question of *law-reform*, the subject so ably treated in the Letters of Eunomus, and which is destined to attract more general attention in this country, than it has hitherto received even from the members of the Profession. On the Continent, more particularly in Germany, a very animated and even acrimonious controversy has for many years been carried on respecting systems of law and what Mr. Bentham calls codification. At the head of what is termed the Historic School, who are opposed to the Codifiers, is Carl Von Savigny, of Berlin, ‘the first jurist in Germany, and one of the most accomplished scholars of the day.’ The present leader of the Dogmatic or Philosophical School is understood to be M. Gans, of Berlin; but a very powerful champion has appeared on the same side, in M. Meyer, the learned Author of the “*Esprit des Institutions Judiciaires*,” who, in his recent work, “*De la Codification en generale, and celle de l’Angleterre en particulier*,” (Amsterdam, 1830,) avows himself the decided and strenuous advocate of codification. About one half of the work is occupied with answering the arguments of the Historic School,—with what success we do not pretend to say. In the opinion of the American Jurist, M. Meyer has the advantage; but it is evident that the Reviewer has himself a strong leaning to the philosophical or codificational school. In this country, the public and the profession have till of late seemed to be divided into the two extreme and indiscriminating parties who are thus described by Eunomus.

‘The one indulges in ignorant and sweeping denunciations of the whole existing fabric of English jurisprudence; contemplates the cautious practical reforms now attempting, as sorry palterings with a matter of which the whole nuisance requires to be abated; and aspires,



very conscientiously, after an imaginary somewhat, which it ignorantly believes to exist elsewhere,—*a simple and intelligible state of civil law*. The other party, equally unfledged in their ideas, but attached by habit, or by experience of its working efficacy, to the existing system, look upon an attempt to reform it, either as an innocent foolery to amuse the public; or, if it be in earnest, as a mischievous and delusive innovation.

Or, in the words of a French writer (Lerminier), ‘England is at this moment divided between her inflexible practitioners’ (*ses praticiens obstinés*) and the school of Bentham: as for ‘the science of law, properly so called, *it still sleeps there*.’ This, it must be confessed, is a very undesirable state of things; but, happily, it no longer precisely answers to the fact. A third party is beginning to interpose between the wide extremes of Eldonism and Jeremybenthamism, among the foremost advocates of which ranks the recently appointed Professor of Jurisprudence to King’s College, and which may be considered, we apprehend, as having its illustrious head and tower of strength in the present Lord Chancellor. Three years ago, Professor Park, whose extensive acquaintance with foreign juridical literature, forms an eminent exception to the prevailing neglect of that branch of study\*,—boldly entered the lists with the Codifiers, in a volume whimsically entitled, “*A Contre-projet to the Humphreysian Code, and to the Projects of Redaction of Messrs. Hammond, Uniacke, and Twiss. By John James Park, Esq. Barrister at law.*” The title of the work, intelligible only to the initiated, must have barred its circulation beyond the small circle of the thinking and studious class of the profession; yet, it is replete with information and sound reasoning that might interest as well as instruct the non-professional; and we have reason to believe that, in some influential quarters, it has produced a powerful impression. We are tempted to transcribe from this almost unpublished volume, the following equally eloquent and comprehensive remarks on the question of the advantage to be derived from the substitution of a code for an uncodified law; one of the chief points of debate between the historical and philosophical schools.

‘The advantages of Codification are striking and obvious. By converting the tables of the law into *tabulæ rasæ*, it for a time throws

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\* Not a solitary one. Mr. Park bears honourable testimony to the recondite information displayed by Mr. Cooper, (to whom M. Meyer has addressed his *Letters on Codification*,) in a work flippantly and ignorantly sneered at in the *Foreign Quarterly Review*; as well as to the familiarity with the continental schools of law displayed in Dr. Reddie’s “*Letter to the Lord Chancellor.*”

back jurisprudence into pure science ; it makes a clear field for the admission of elements, so far as the materials of jurisprudence are capable of affording them ; it disencumbers the existing science of the whole mass of matter which has accumulated in a period of the world comparatively barbarous, or under conditions of society which have no longer a real existence ; it lays open to the uninterrupted influence of the human intellect the whole material of law.

‘ Its effects upon legal literature, and the prosecution of the science of legislation and jurisprudence, are consequently novel and striking. Law assumes much of the character of one of the pure sciences ; and a new race of jurists and politico-metaphysical writers start into existence. The general activity, discussion, and interest which pervade the departments of the physical sciences, extend themselves in tenfold degree to the department of jurisprudence, from the greater amount of interest which that science, under a process of re-construction, exercises over the rights and conditions of civil life. The dull embers of a technical science, receiving upon them the unctuous stream of human intellect, vivacity, and contention, blaze up into a flame which arrests the attention of every spectator, from its contrast to the dull twilight which had preceded. To those accustomed to the activity and intensity which pervade the departments of the physical sciences, and to which they owe so much of their successful prosecution, such a change in the department of jurisprudence cannot but be particularly gratifying and acceptable. It has the virtue also of opening new avenues to human enterprise. The monopolizers of conventional reputation and conventional importance are cast into the shade, as they always will be in such a passing transition of the elements of the world’s structures, by unaccredited genius and unknown talent. New reputations are achieved, new sources to importance opened.

‘ In the mean time, the science of jurisprudence is found to have lost in certainty and in tangibleness, exactly as it has gained in splendour and interest. To fixed and technical rules, which, however they had originated, had, by their very technicality, obtained the tangibleness and manageability of *formulae*, and which, therefore, could generally be expressed and had reference to as succinct points,—has succeeded an interminable mass of discursive argument, of elementary disquisition, of politico-metaphysical literature, of heterogeneous and contending elements of mind ; attesting more the activity and the diversity of the human intellect, than any approximation to the reduction of jurisprudence to a certain science. Points of law, instead of finding their solutions in precedent or analogy,—in one or two arguments derived *per processum ad similia*,—are to be hunted through controversies and disquisitions similar to those of polemics, and often equally discursive. The authority of past decisions is gone, and those which have come in their place, are no longer held to be imperative precedents, but are referred to only as expressions of opinion, which, in a science placed upon the footing of other intellectual creations, can have little authority on those who are to follow, than the essential value which may appear to belong to them.

‘ But it will be asked, What has become of *the Code*, the final and certain result of all the initial disquisitions and contentions. The

question can only be asked by ignorance and inexperience. It has long ago resolved itself into the nucleus round which the new science of legislation and jurisprudence has formed itself.

*Contre-projet*, pp. 120—123.

That this is no random assertion, no gratuitous hypothesis, is proved by an appeal to experience. The promulgation of the *Code Civil* in France, was attended by precisely the result which is here anticipated as the necessary consequence of instituting a new system of property law in this country. Innumerable questions, unexpected and unprovided for, have presented themselves to the magistrates and juriconsults; so that, as Dr. Jourdan states in his "*Thémis*," 'a continual discussion has been kept up on every matter, every article, and every word; ten thousand judgements have been given; hundreds of treatises and commentaries have been published; and a number of laws, decrees, and judgements of the Council of State have abrogated or interpreted the dispositions of the New Code. Jurisprudence, doctrine, legislation, all accumulate, all increase, in a continual progression; and science will soon be nothing but an inextricable labyrinth.'\* 'That there are real and serious inconveniences in our actual system of jurisprudence,' remarks the learned American jurist, Dr. Duponceau, speaking of the common law of Great Britain, which is still that of the United States, 'is what no candid man will deny; but none of them is, nor are all of them sufficient to induce the abolition of the common law. Were it abolished, a still greater difficulty must arise, to fill up the immense chasm which would be produced by its absence. Not all the codes of all the Benthamites would be capable of producing that effect.'

The first of these 'juridical letters' (which we cannot be mistaken in attributing to the Author of the "*Contre-projet*") is occupied with a view of the state of legal parties in England, and with that exposure of the great Codificator, which we have already cited. The second letter is devoted to an exposition of the true origin, design, and specific nature of the jurisdiction of the Court of Chancery, improperly distinguished from the other law-courts as a court of equity. It would have been well, the Writer remarks, if this vague denomination, which serves only to perpetuate a vulgar fallacy, had long ago been rejected as ambiguous, and some other term substituted, that should better express the actual functions of the Chancery Court, as a court of administrative and protective jurisprudence, in contradis-

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\* *Thémis*, tom. i. p. 48, cited in *Contre-projet*, p. xi. See also pp. 139—153.



tion from those of the law-courts, which are simply *judicial and retributive*. The common notion is, that it is the design of the Court of Equity, to moderate the rigour of the common law; and it is true, that the original and primary character of the court, was that of a court of appeal, to which the subject fled for redress against suborned judges and juries, and the corruption of the ordinary tribunals. It was an *appeal to Cæsar*, and the jurisdiction was one of royal prerogative. Indeed, in the earlier periods of the English monarchy, the King exercised the judicial functions in person, agreeably to the customs which still prevail in eastern countries. But, whatever was the primary character of this tribunal as a royal consistory, or *prætorium*, it has long ceased to exercise a jurisdiction of this arbitrary and undefined description. 'The very existence of a tribunal for the assumed purpose of supplying the deficiencies of the law by a species of *arbitrium*, must,' it is remarked, 'ultimately result in that extension of the science and rules of jurisprudence by its own reflected operation, which puts an end to its discretionary functions.'

'In this way, in fact, has arisen that vast and systematic accession to the *corpus* of English jurisprudence, which is still, with no great accuracy of definition, called by English lawyers, *Equity*, because it happens that that system and those rules have been concocted in the court where what was properly called equity, in contradistinction to fixed law, was formerly administered. The learned reader is aware, how much the same thing happened with the prætorian jurisdiction of Rome. . . . . If the differences between our courts of law and courts of equity were differences of *doctrine* only, and not of *remedy* and *machinery*, those differences ought to be no longer heard of; and that which is the best and the most perfect rule of jurisprudence should be alike administered in every court of the realm. The reason, and the only reason, why it is desirable that these two classes of courts (improperly called of law and equity) should continue distinct in this country, is, because it so happens that they have been formed upon totally different models in their *mode of proof*, their *mode of trial*, and their *mode of relief*; and that they have been found, therefore, applicable, in the result, to *purposes essentially distinct and dissimilar*.'

Letter II. p. 68.

On *this* ground, Eunomus contends, in opposition to the Benthamites, who clamour against the separation of the business of the two courts, that the judicial organization of this country has the advantage over that of Scotland and of every other country in Europe, in having separate courts, separate judges, and separate bars, devoted exclusively to the administration of those different modes of proof, of trial, and of relief. In the third Letter, he proceeds to substantiate this position, by an examination of the state of legal practice in those parts of the American Union which have not hitherto adopted

the English machinery of a separate court of equity. Great diversity exists, in this respect, in the various States. In Connecticut, Vermont, and Massachusetts, as well as in Ohio, Indiana, Illinois, Kentucky, Tennessee, and Alabama, the superior courts have, like our Court of Exchequer, both legal and equitable jurisdictions, enforcing decrees by chancery as well as by common law executions. In Delaware, New Jersey, South Carolina, and Mississippi, the administration of equity is perfectly distinct from that of law. In New York, Maryland, Virginia, and Missouri, although there are distinct courts of chancery, the circuit and county courts exercise a subordinate jurisdiction both in law and equity; the appeal in the latter being to the Chancellor, who has also an original jurisdiction. In Maine, Rhode Island, and Georgia, the superior courts exercise chancery or equity powers in a few cases, which are specified and limited by legislative acts. In Pennsylvania, where the original court of chancery has been abolished, the administration of chancery powers and that of common law powers are accumulated upon the same judges. In that State, therefore, the advantages resulting from a union of the two jurisdictions, ought to be manifest. What is the state of the fact? The Writer shews by the cited admissions of American lawyers, that the attempt to administer equitable relief by legal remedies, has proved wholly inefficient; and the union has been described by Professor Hoffman of Maryland, as 'a hybridous monster without the virtues of either parent.' A strong political prejudice has hitherto prevented the revival of an equity tribunal in Pennsylvania; but the want of such a jurisdiction is beginning to be acknowledged by their own jurists. Upon the strength of these facts and admissions, our Writer not unreasonably maintains, that 'those who shall hereafter talk of the abolition of courts of equity as an improvement in English jurisprudence, will deserve to be ranked among the unfortunate individuals who are incapable either of learning for themselves or of being taught by facts.' Indeed, the greatest of all reforms that could be made in legal pleadings, he engages to prove in a future Letter, would probably be, an *assimilation* of them to pleadings in equity, though not a servile copying of them. The remainder of this Letter is occupied with shewing the importance of cultivating juridical science, from the serious inconveniences that have arisen from bungling legislation. A supplemental note is devoted to the Second Report of the Property Law Commissioners, which is represented as having 'advanced the question of registration, in this country, a whole age.'

More than a year has elapsed since the date of this Third Letter; and we regret that hitherto no continuation of them has



appeared. Whether this is owing to the pressure of the Writer's professional engagements, or to whatever other cause, we deeply regret the circumstance. At this period of general excitement, it is of unspeakable importance that a right direction should be given to the popular sentiments, and that the eagerness for reform, produced by the pressure of real evils and flagrant abuses, should be tempered by an intelligent perception of the solid advantages connected with our institutions *honestly administered*. He who, in such times, is instrumental in dispelling one vulgar error, deserves well of his country. But Eunomus has, in these Letters, grappled with a congeries of errors, vulgar in one sense, yet not confined to the vulgar, but which have found shelter behind professional prejudices, and have misled men of strong understanding. In exposing the shallowness and disingenuousness of the ultra-reformers, he has performed a most important service; but, in so doing, he must have calculated in drawing down upon his head, the vituperation of the whole Westminster school; under which he will have this consolation, that he shares it with one who unites, in the highest degree that this country has witnessed since the days of Lord Bacon, the qualifications of the lawyer, the legislator, and the statesman, together with the still higher character of the philanthropist.

The accession of Lord Brougham to the woolsack, has fixed the attention, and wakened the deep expectation, of not only all Europe, but of the American world also, who rightly view in this event something more than a mere change of men or transposition of parties. The party to which Lord Brougham belongs, and at the head of which he now stands, is not a Whig party, nor a Tory party, nor a Radical party; it is neither a political faction nor a theoretical school; but, if we may so express it, a great moral party, composed of the friends of knowledge, and freedom, and justice all over the world. His parliamentary labours in the cause of popular education, the persevering warfare he has waged against abuses of every kind, his strenuous advocacy of the rights of the slave, all serve to identify him with a cause embracing in its wide scope the interests of man as man. A philanthropist in spirit, he is a reformer by accident; and reform is only one of the means by which he aims at the accomplishment of tangible and practical good. His object has not been the propagation of a theory or the promulgation of a code: he has not sought to found a school, or to organize a secret confederacy. But, while he has taken the lead in some schemes of popular instruction and improvement, he has lent the aid of his talents to every plan adapted to promote the melioration of society. Without having ever been the man of the mob, he is emphatically the man of the people; and his whole life affords a pledge that he will not



betray their interests. We have never been the indiscriminate panegyrists of Lord Brougham: on one occasion, we felt it to be our duty strenuously to oppose his well-meant, but not well-digested, plans of general education \*. But it is not the least distinguishing trait of this extraordinary man, that, unlike those who rely upon the attainments of their youth, he has been constantly increasing the stores of his knowledge, and strengthening his intellectual and moral powers; preserving, amidst the ceaseless activities of a public life, that taste for study, and that susceptibility of improvement, which rarely survive the age of physical maturity. Thus, he has been still keeping a-head in the march of society, and securing for himself, by nobler methods than party intrigue, the high position to which he has been called by the voice of his sovereign and the nation. If the following eulogy should be deemed in any respect excessive, the very partiality it displays, coming as it does from a writer of another nation, in a distant land, is honourable alike to the individual who has inspired this generous enthusiasm, and to the writer. We take it from an article on the 'Life and Character of Henry Brougham', in the last number of the *North American Review* †.

'From his youth up, he has shunned no toil however severe. His whole life has been a life of intense labour, a series of great exertions. He has evinced on all occasions, a large and comprehensive benevolence, a sound and practical judgement, united with a genius of the loftiest and most universal character. We do not know that a single one of the numerous schemes of momentous importance which he has originated, can be said to have finally failed. It may be added,—and it is a far nobler tribute to his character,—that there is not one of them all, which has not for its object an improvement in the condition of some large portion of the community. Of the universality of his genius, the universality of his attainments furnishes sufficient evidence. He is one of the most profoundly scientific men of his day. Long and severe study has familiarized him with the teachings of the dead and of the living. He has succeeded, if we may so speak, in transfusing into himself the spirit of ancient literature; and no inconsiderable portion of the modern is his own work. He seems to know the history of past ages as if he had lived in them; and his published writings shew how thoroughly he understands the condition of the present. He is a master of the English law, the most complicated and difficult of all the sciences; a science, to ascend whose heights and fathom whose depths, demands strong powers strongly exerted. These are

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\* See *Eclectic Review*, Second Series, vol. xv. p. 103.

† A strange discrepancy occurs in the account given of the year of Lord Brougham's birth and of his present age. He is said to have been born in 1769, and in 1813 to have been in the thirty-fifth year of his age. The former date should, we suppose, have been, 1779.

his attainments. The sum so far outgoes the ordinary reach, even in cases where no little talent is combined with no little industry, that we should suspect ourselves of over-statement, did we not find, that other writers with better opportunities, more than bear us out. The Author of "*Attic Fragments*", who cannot be said to be over-partial to Mr. Brougham, says, that "one would imagine that he had realized the ancient Scythian fable, by killing the foremost man in every department of knowledge, and possessing himself of all their intellectual inheritances." It matters not what the subject is, however sublime or however common-place, however abstruse or however practical; Brougham knows it, and knows it completely.

But what deserves our more especial notice and admiration, is, not the splendour of his natural endowments, not the vast extent and rich variety of his acquisitions, but the use to which he has devoted them all. He has set them apart for the service of mankind. He has a title more glorious than kings can give, or schools bestow,—a title conferred upon him by the unsolicited suffrage of the world. He is the advocate of human liberty. It cannot be said of him, as of Burke, that he

——— "narrowed his mind,

And to party gave up what was meant for mankind."

No; what was meant for mankind, he has given to mankind. We have adverted to his exertions in behalf of the suffering slaves; but it is not in this sense alone that he deserves his glorious title. He would not emancipate the body only; he would set free the mind; and he would set it free by making it capable and worthy of freedom. His great principle seems to be, let an enslaved nation be enlightened, and there is no power on earth that can detain it from freedom; let a free people be enlightened, and there is no power on earth that can reduce it to bondage. And therefore it is that he has laboured so earnestly to diffuse knowledge far and wide. The old Roman cry was, "Give the people tribunes to guard their rights." Mr. Brougham exclaims: "Give the people knowledge, and they will guard their rights for themselves." He said long ago, "Tyrants may well tremble now, for the schoolmaster is abroad." And more than any man, he has aided in sending him abroad.

And all this Mr. Brougham has accomplished while yet in the vigour of life. What then may not be expected of him, should he be spared to the green old age of Franklin? Hitherto, he has had neither official rank nor official influence to aid him. Now he has both: and we cannot believe that he will do less, because he has power to do more. He has hitherto been an independent man: to secure his independence, he has laboured hard in his profession. We cannot think that he will cease to be so; that he will approach the throne without carrying his principles along with him. It seems to us little less than absurd, to say of a man whose hours, devoted to the advancement of the best interests of mankind, have been "frequently stolen from needful rest," that he will not devote to the same great cause the accidental influence of office; or that he, of whom we are told, that "he has hung over the lamp of study, till not all the bloom of life merely, but even the energy of life itself seems on the very verge of extinc-

tion," will now turn away from his glorious work, and so blast the splendid fame and the lofty self-approbation for which he has made all this sacrifice. No; we find ourselves utterly unable to believe that he has made such an oblation to the lust of power. And we look to see him labouring strenuously as heretofore in the same great cause, and finding an abundant reward for his toils in the applause of his own heart, and in the admiration and gratitude of mankind.'

This is a splendid panegyric, worthy of a Roman page in all respects but one; that, had a heathen been the writer, and its subject a heathen worthy, there would have been some reference to the gods, as the parents and the rewarders of virtue. Among Christians, all this is of course taken for granted, and there can be no occasion to refer to the Divine will as a motive or rule, or to the Divine approbation as the highest reward. Yet, to the illustrious subject of this eulogy, the sentiment of our greatest Bard is not, we would hope, unfamiliar:

'As ever in my great Task-master's eye.'

In the same Number from which we have extracted the above passage, there is a long and able article 'on the prospect of 'Reform in Europe', to which we had intended to advert more at length than our limits will now allow. The Americans are continually complaining, that we do not understand them or their institutions; and the American Jurist anticipates, that Eunomus would 'fall into the common error of his countrymen, of 'not sufficiently understanding the subject, in writing upon any-thing relating to' the United States, 'owing to the imperfect 'means of obtaining the requisite information in England, and 'also, not unfrequently, to mistaken notions of American institutions.' We venture to think that not only Eunomus, but many besides him in this country, understand the Americans and their institutions quite as well, to say the least, as they do ours. Of this, the article in question affords, in our opinion, sufficient evidence. The Writer imagines that he sees much further into the future, than our English statesmen, and that, although *they* may now think they cannot adopt the 'Rule of 'Three system' of American legislation, 'destiny is not surer, 'than that they must and will imitate it.' *Che sara, sara*; but our statesmen, and the more intelligent part of the nation, must acquire a very different estimate of the practical advantages of the American system, 'simple, equal, and just' as its theory may be, before they think of imitating the doubtful experiment. 'Theoretically', says this Writer, 'the whole monarchy is an 'abuse.' One step further, and we arrive at the equally profound conclusion, that, theoretically, all government is an abuse. 'Government', 'even in its best state', says that great American authority, Thomas Paine, 'is but a necessary evil.' An evil so



conducive to the welfare of society, as to be identified with it, might seem rather entitled to the name of a necessary good; and if government is a benefit to society, the English government might seem, even theoretically, to deserve a better description than that of an abuse, whatever abuses may be connected with absolute monarchy.

But this American writer cannot conceive of any other ground upon which monarchical institutions rest, than either the exploded doctrine of Divine right, or simple prescription. Tradition is, in his view, 'the only conservative principle of the British Constitution.' That is to say, there is no reason why things should be as they are among us, except that so they have been. If the peerage and the throne 'rest on any other foundation than that on which the franchise of Old Sarum rests, we do not know,' says the Reviewer, 'what it is.' We are bound to credit him; but, believing him, we must pronounce him exceedingly and wantonly ignorant. To our English Radicals and English Tories, the language of this American writer will, no doubt, be most acceptable; to the one, as encouraging their wildest schemes, to the other, as justifying their selfish alarms and most imbecile prognostications. *They*, however, have not the excuse for misunderstanding the fact, which national prejudice and imperfect information supply on behalf of a foreigner. We admit, that prescription is *one* element of our constitution; and though it is not *the* conservative principle, it is one which tends to impart stability to the structure. And if security is 'the true design and end of Government,' it is obvious that every good government must include among its elements, that principle of prescriptive right on which the security of property itself depends. No prescription can protect palpable wrongs or abuses; but to represent traditionary rights and privileges of all descriptions as having no other basis, is either to labour under a strange delusion, or to be guilty of a most mischievous misrepresentation. 'Good and wise men of all parties admit,' says the American Reviewer, 'that an original wrong may become, in the lapse of time, a vested right, thus far; that, in making the changes which reason and the welfare of the community require, tenderness is to be exercised towards those who, by no act of their own, are so connected with the present state of things that they will be ruined by the change.' But the question is, whether *all* vested rights equally rest on original wrongs, and have no other foundation? The Reviewer almost assumes this; and so do our Radicals; an assumption involving a serious blunder.

We agree with the Reviewer, that a great war of opinion has begun, which may be characterized as 'a struggle between the aristocratic and the democratic principle.' But we do *not*

hold, that the aristocratic principle has no other or better ground than that of Divine right in theory, or the right of the strongest in practice. We do not hold, that these antagonist principles must needs be at eternal variance, any more than the opposing and counteracting forces of physical nature, or than the State-government principle and the Federal-constitution principle of the American Union, or than the very principle of all government is with unrestricted, wild, original, personal liberty. In all civilized society, there must exist a compromise of individual rights for the sake of common advantages; and an inequality of privileges is the very result of an equality of rights; for the possession of property is both the greatest of social privileges, and the foundation of every other. The aristocratic principle may acquire, and has a constant tendency to acquire, an undue ascendancy; and so has the democratic. Under whatever modification or disguise it be, they must co-exist in every society; and the absolute triumph of either would be equally fatal to the public weal. Such are our old English notions. On these grounds we desire, in common with the nation at large, that reform of abuses which shall restore to the several branches of the Legislature their genuine constitutional character, and, with that, the confidence and loyalty of the people.

Were there but two parties in this country, as, unhappily, there are but two in some of the neighbouring countries, the advocates of arbitrary power and ancient abuses, on the one hand, and the philosophical or vulgar radicals, the codificators and mobocrats, on the other,—our anticipations, we must confess, would be far from cheering. We might in that case agree with our American in his somewhat startling position, that, in the present 'state of the world, the two simplest Governments are greatly the safest, and least likely to be affected by the convulsions of the times,' to wit, those 'of Russia and the United States.' But we have no liking for either extreme of simplicity—the simplicity of pure despotism, or that of a dead level of society; and anticipating no danger to our more complex institutions, we shall continue to prefer the English funds to either Russian or American stock, regretting only the smallness of our stake. Happily, however, there are more than two parties in this country; there is at least a third,—one which comprises, we imagine, the soundest and most religious portion of the community. The Government has placed itself at the head of this mediatorial party, and by so doing, under the blessing of Divine Providence, has not only identified itself with the true interests of the British nation, but with the cause of social order, rational liberty, international peace, and progressive improvement all over the world.



Art. III. *The Book of the Prophet Isaiah translated from the Hebrew ; with Critical and Explanatory Notes, and Practical Remarks : To which is prefixed, a Preliminary Dissertation on the nature and use of Prophecy.* By the Rev. Alfred Jenour, Curate of Seaton and Harringworth, Northamptonshire. 8vo. 2 vols. pp. 1024. London, 1830.

THE publication of Bishop Lowth's "New Translation of Isaiah" was an era in the history and progress of Biblical literature. It wakened attention to the study of the original Hebrew Scriptures, and excited the emulation of Hebrew scholars, who, following the example which its accomplished author had set them, have supplied improved versions of other portions of the prophetic writings. None of the learned Prelate's imitators, however, have been equally fortunate in obtaining for their productions a circulation so extensive as that which his well-known Version has met with, and which has procured for his name a high reputation, not only among scholars, but among other intelligent readers who could appreciate its merits only by a comparison of its readings with those of the Common Version. No other example, probably, can be produced, of a work intended to transfer the sense of a single book of Scripture into a modern language, which has attained so great a popularity. The name of Bishop Lowth is better known as connected with his Isaiah, than as designating the Author of the *Prelections on Hebrew Poetry*. The latter is, however, the basis on which his fame as a Biblical scholar must permanently rest. It is a production of rare excellence and of original character. Other versions of the Prophet's 'Vision' may supersede the Translation of Lowth, or depreciate its value; but a more beautiful and classic book than the '*Prælectiones*,' is not to be expected, nor is it likely that any writer will attempt the task which he has so admirably executed.

With all its merits, the 'Translation of Isaiah' has many faults. Its deviations from the Common Version are, in many instances, unauthorized departures from the Hebrew text; the readings of the Septuagint are too frequently followed; and the adoption of conjectural emendations, is not the least exceptionable feature of the labours of the learned Prelate. The manuscript authority on which he depends for some of the alterations which his text exhibits, is, in many cases, altogether insufficient to warrant them. Nor is it merely defective as a representation of the original: its style is by no means entitled to all the praise which has been bestowed upon it. The expressions are frequently devoid of the simplicity which should distinguish translations of the Scriptures, and the construction of the sentences is not seldom inferior to the verbal forms of the Common English



Bible. Yet, with all its blemishes, it is a very valuable contribution to Biblical literature, and has enabled us, in many passages, to apprehend more clearly the prophet's meaning, both by freeing the text itself from obscurities, and by the light which the numerous illustrations and observations contained in the Notes have thrown on the figurative language and allusions. The learned Prelate occasionally offers us his guidance as an Expositor of some parts of the book; but it was not his purpose to furnish a commentary on Isaiah.

The object of the present Author is, to combine in one work, the advantages of a critical and devotional commentary, together with a new version and a metrical arrangement. He retains the common division of chapters and verses, but distributes the text into such portions as, according to his views, include entire subjects or connected prophecies; subjoining to each section, 'Explanatory Notes,' in which are given elucidations of the language and historical and doctrinal interpretations of the text. These are followed by practical and devotional 'Remarks;' and a series of Critical Notes concludes the several divisions into which the Author has distributed the contents of these volumes.

Mr. Jenour's expositions are strictly and highly evangelical: he never loses sight of the great principles which are assumed and embodied in the revelation to which we are indebted for the knowledge of the Divine perfections and government, and of the gracious mediation established with the Messiah, for the relief and happiness of creatures who owe their miseries to ignorance and sin. He has not in every instance, perhaps, limited his comments to the statements and explications which the language of Isaiah would suggest; but, as an evangelical instructor, he stands far apart from that class of interpreters whose indiscreet obtrusion of the most hallowed subjects into positions and connexions to which they have no relation or adaptation, are as offensive as they are mischievous. If we find occasion at any time to dissent from his comments, or to hesitate in receiving his interpretations, we are never displeased with his manner of stating them. He is neither presumptuous nor ostentatious; he makes no parade of learning; his criticisms are never laboured, and they are scarcely ever frivolous or irrelevant. In conjectural emendations, he is very sparing; and proposes them only on such occasions as afford the means of suggesting probable readings. His practical remarks are always edifying.

Mr. Jenour is an advocate for the double sense of prophecy. Most of the prophecies, he thinks, respecting Christ and his kingdom, admit of a twofold interpretation and application; a figurative and a literal; an incipient, and a plenary accomplishment. In the selection of his examples, however, he is not, we

presume to remark, very felicitous. The prediction recorded 1 Sam. ii. 35, primarily and literally refers, he alleges, to Samuel, who succeeded Eli in the priesthood, but whosoever reads what is said of Christ, Heb. ii. 17, and iii. 1—6, will, he imagines, immediately perceive that he is emphatically the Priest whom God promised to raise up. In Chap. iii. 1—6, the comparison is between Moses and Christ; and whosoever reads Chap. ii. 17, will scarcely find reason for being of the Author's opinion. The lxxiid Psalm is more to his purpose.

In his 'Preliminary Dissertation,' Section vi., the Author has briefly treated 'Of the Poetical style of the Prophets.' Besides the devotional portions of the Old Testament, some other parts of the writings which it contains, have been long regarded as poetical compositions, though the instances are but few in which the printed Hebrew Bible has preserved them in a form different from prose. Prose composition may be truly and highly poetical, as it may reflect the boldest and the brightest images, and may present the most animated forms of diction, to delight as well as to instruct the reader; and in this sense, the books of the prophets had long been described as imbued with the poetic spirit. But that the language in which the predictions of the Hebrew seers are preserved, is poetic in its structure, was scarcely imagined, till Lowth examined the whole subject, and produced such evidence of the artificial arrangement of the diction in which they are delivered, as satisfactorily determined the question. In his '*Prælectiones*,' and particularly in his 'Preliminary Dissertation' prefixed to his *Translation of Isaiah*, he has copiously discussed the subject, proving that the writings of the evangelical prophet have all the characteristics of Hebrew poetry. Of the species of poetic composition which Lowth has designated as 'responsive song,' and in which persons are introduced who speak alternately and answer each other, Mr. Jenour remarks, (p. 26,) that attention to it materially assists in the understanding of the Bible: 'unless the change of speakers be observed, the meaning of passages will be obscured, and their beauty in a great measure be lost.' In a treatise of Hebrew poetry, or in explanatory and illustrative notes, it may be quite proper to notice peculiarities of this kind; but it may be doubted, whether a translator is at liberty to model the text in conformity to assumptions of this description. The true sense may be obscured by erroneous or arbitrary distribution of the text; and there is so much scope for the operations of fancy in the appropriation of sentences to the supposed interlocutors, in arrangements of this kind, as to induce us to hesitate in respect to the adoption of them. Both Bishop Lowth and the present Author have attempted to model some portions of their translations on this assumed principle; but their versions do not correspond in the appearance which they present, nor do

they give exactly the same sense in the passages which they have thus treated. Lowth, indeed, is very sparing in the examples of responsive song which his text exhibits. Mr. Jenour has furnished many more specimens; and to some of these we shall extend our notice, for the purpose of shewing how uncertainly his judgement or his taste has guided him in the distributions of the text. The xxvith and xxviith Chapters are examples of responsive song, according to Mr. Jenour, who, in his notes, assigns the several portions to the different speakers; the text, however, is without breaks or divisions, and presents no alternative appellations at the commencement of paragraphs; whereas in other chapters, as in the xxxiiid, liid, and liiid, and in the lxiid and lxiiid, the divisions are distinct and formal, and the names of the speakers are regularly introduced. We may as well extract, in support of our remarks, and as a specimen of the Version, the whole of the liiid Chapter.

‘ WATCHMEN.

CHAP. LIIII.—1. ‘ Who hath believed our report ?

And to whom hath the arm of Jehovah been revealed ?

‘ JEHOVAH.

2. ‘ And he groweth up before them as a shoot,  
And as a tender plant from the dry ground.

‘ CHURCH.

‘ He hath no form, nor comeliness, that we should regard him.

3. Nor any beauty that we should desire him.

‘ JEHOVAH.

‘ He is despised and rejected by men,  
A man of sorrows, and acquainted with grief.

‘ CHURCH.

‘ And as one that hideth his face, he is despised by us, and we esteemed him not.

4. Surely he hath borne our griefs, and carried our sorrows ;  
Yet we did esteem him stricken, smitten, and afflicted by God.  
5. But he was pierced for our transgressions, bruised for our sins :  
The chastisement *by which we have* peace was upon him, and  
by his stripes we are healed :

6. (We all have strayed like sheep, we have each one taken his  
own path,)

And Jehovah hath laid upon him the iniquity of us all.

‘ JEHOVAH.

7. ‘ He is oppressed and afflicted, yet he openeth not his mouth ;  
As a lamb led to the slaughter, or a sheep before her shearers,  
Is dumb, and openeth not its mouth.

8. From help and from justice is he taken away ; and who  
testifieth to his way of life ?  
For he is cut off from the land of the living, for the trans-  
gression of my people is he smitten.

‘ CHURCH.

9. ‘ And his grave was appointed with the wicked, but with the  
rich was his tomb.



Because he had done no violence, neither was guile found in his mouth :

10. Yet it pleased Jehovah to bruise him with affliction.  
When thou shalt have made his soul an offering for sin,  
He shall see his seed, he shall prolong his days ;  
And the purpose of Jehovah shall prosper in his hands.

‘ JEHOVAH.

11. ‘ Of the travail of his soul shall he see, and be satisfied.  
By the knowledge of himself shall my righteous servant justify many ;  
Yea, their iniquities he shall bear.  
12. Therefore I will appoint him a portion among the mighty,  
And with the strong shall he divide the spoil.  
Because he poured out his soul unto death, and was numbered with transgressors,  
And he bare the sin of many, and maketh intercession for transgressors.’

As there is no authority for such an arrangement of the text as this, and as the interlocutors are introduced merely at the option of the Translator, we must prefer reading the prophecy in the form in which it has been transmitted to us. We do not perceive that either the solemnity or the propriety of the sentiments delivered in this very important and striking chapter, is displayed to advantage by the responsive forms of the preceding division. That the arrangement is purely arbitrary, must be obvious to every reader ; for what reason can be assigned for distributing the portions to the several speakers who are made to bear their parts in the prophetic declarations of the Messiah's humiliation and reward?—Why is the seventh verse, for example, separated from the sixth, and given to a different speaker?

Mr. Jenour renders the introductory sentence of the original book in the following manner ; and he offers, in his Notes, the remarks which we subjoin, in justification of the sense assigned to the passage.

‘ The vision of Isaiah the son of Amoz, who saw visions concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.’

‘ חזון ישעיהו-אשר חזה. If any one should object to the translation I have given of this title, on the ground that, the name of the prophet being in the genitive, the relative אשר cannot belong to it, and be the nominative to the verb, he has only to refer to the title of the prophecy of Amoz, which runs thus: דברי עמוס אשר היה בנקרים. Here, there can be no doubt as to which is the antecedent to the relative, or the nominative to the verb. It is evidently the *prophet* who was among the herdsmen of Tekoa, not the *words*. Then follows another אשר with חזה as in the title we are considering. Now as the first אשר undoubtedly has for its antecedent the name of the prophet, what reason

can be given for assigning another more remote one to this second? It appears then, upon a comparison of these two titles, that the rendering now proposed is the true one. Indeed, had the intention of the writer (whoever he was) been to convey the meaning given by most translators, he would, I conceive, have expressed himself thus: *ישעיהו אשר חזה* as in the title of the second chapter.

No one would dispute the construction of a relative, as the nominative of a verb following, and belonging to an antecedent noun in the genitive; but that such is the order of the words in the present instance, is very questionable. We prefer the common construction of the passage, for this reason, among others; that the verb *חזה* requires an objective case after it; we must therefore refer the relative *אשר* to the noun *חזון*, and read with other translators, 'the vision which Isaiah saw.' The noun in the singular designates the entire contents of the whole book, in the same manner as *Αποκαλυψις* is used as the title of the Revelation; and so it is employed in 2 Chron. xxxii. 32, where the acts of Hezekiah are said to be 'written in the vision of 'Isaiah, the prophet.'

Chap. i. 5. In this passage, the present Translator has very properly adhered to the Common Version, in opposition to Lowth, who has evidently misinterpreted the original.

'Why should ye be stricken any more? Ye would *but* revolt still more:—' *Jenour*.

'On what part will ye smite again; will ye add correction?' *Lowth*.

'Why should ye be stricken any more? ye will revolt more and more:—' *C. V.*

In the concluding member of the 7th vs., Mr. Jenour gives a translation which deviates both from Lowth's reading and from the rendering of the Common Version, to which he was, perhaps, led by the marginal lection of the latter.

'—as if destroyed by an inundation.' *Lowth*.

'—as overthrown by strangers.' *C. V.*

'—as the overthrow of strangers.' *Marg. reading*.

'—as in the overthrow of the strange cities.' *Jenour*.

'Strange cities,' says Mr. Jenour in his explanatory notes, 'referring to Sodom and Gomorrah.'—And in his critical notes, he remarks, that the translation which he has given, is founded upon the following passages; Gen. xix. 29. Deut. xxix. 23. Isaiah xiii. 19. Jer. l. 40. Amos iv. 11. In all of which passages, he observes, we find exactly the same phraseology. 'The last example,' he adds, 'is precisely parallel. The cities may be called "strange," because they were in a peculiar sense 'alienated from God and strangers to his promises.' Mr. Jenour's references all fail to give the support which he solicits

from them. The phraseology in those passages is far from being the same as that which we find in the text; and particularly is the language in Amos iv. 11, not in accordance with the terms used here. In all of these passages, the words are clear and definite: 'the overthrow of Sodom and Gomorrah,' is the full expression in every one of them. And if the passage in Isaiah had been designed to convey the same allusion, the words would have been in like manner explicit and emphatic. The cities of the plain are never, we believe, called 'strange cities' in any part of the Bible; nor, if they were, would Mr. Jenour's reasons for the denomination be found satisfactory.

With Mr. Jenour, we must express our very great surprise at the use which has been made of Chap. ii. vs. 22. 'It seems truly astonishing that Luther, Ecolampadius, and others of the Reformers, should have understood this passage of Christ. As if the prophet had said, "Take care ye do not despise *the man*, that is, Jesus Christ, because of his humble condition, on account of which indeed he may not appear to be of any worth."' We know not to what extravagant offspring of erring and capricious minds we should refer, as the instance of widest deviation from truth and probability, in the rendering of the original text of the Bible; but the view which has been given of this passage, may safely be described as 'certainly one of the most far-fetched, improbable interpretations of Scripture that ever entered into the mind of a human being.' There is no reason that this verse should be omitted, or treated as an interpolation; and nothing can be more pertinent than its relation to the context. 'Isaiah, having predicted that terrible judgments were coming upon the people, cautions them not to hope that they would be able to avert them by the aid of any man, however wise and powerful he might appear, since his breath is in his nostrils, and can be taken away in a moment at the pleasure of the Lord.' This is, we have no doubt, the sense of the passage; but we do not adopt the opinion of Mr. Jenour, that the king of Egypt is especially intended. The caution, we apprehend, refers to the leaders of the people of Israel,—the 'mighty man, and the man of war, the judge and the prophet, &c.,' whom the Lord Jehovah God of Hosts would take from Jerusalem and from Judah.

In Chap. iii. 2, Mr. Jenour renders *זקן* 'the aged.' The term is evidently official, and should be rendered 'Elder,' which is better than either 'ancient,' the rendering in the Common Version, or 'sage,' which is Lowth's reading. Doederlein's Latin Version has '*senatores*.' So the Author reads vs. 14.

In verse 8, Lowth reads, 'cloud of his glory.' He is very properly deserted by the present Translator, who agrees with the Common Version in the lection, 'eyes of his glory.'



In his practical 'Remarks,' appended to the second Chapter, Mr. Jenour refers to the genius and effects of the Gospel, as intended to eradicate the evil principles and passions which impel men to become agents in exciting the disorders and scenes of violence which afflict the world, and to promote harmony and peace. Comparing its design and tendencies with the state of the countries in which the profession of the Gospel has been adopted in all past time since its commencement, there is but too much reason for deploring that the limits of its influence have been very confined and narrow. The time is not yet come, when Christians can avail themselves as they would wish, of practical appeals honourable to their name as 'sons of peace.' We gladly circulate such sentiments as the following.

'But is war altogether unlawful to a Christian? This is a question which naturally enough arises from the view here given of the kingdom of Christ. It is one, however, that may be easily decided, if we will be guided by the practice and example of the primitive times. Are not the instances of the Roman centurion, and of Cornelius, Matt. viii. 5. Acts x., sufficient to shew that neither Christ nor his Apostles considered war utterly unlawful? otherwise would they not have forbidden those persons any longer to exercise their profession; and if they had given so remarkable a prohibition, would it not have been recorded? I cannot think, then, that the profession of a soldier must necessarily hinder a man from being a Christian. Indeed, the many examples we have had to the contrary, forbid such an idea. Should, therefore, any person, while in the army, be called to a knowledge of the truth, he may, according to the Apostle's injunction, "*abide in the calling wherein he was called.*" Yet, I should say, and I speak from actual experience, that it would be decidedly inadvisable for one already a Christian, to enter upon the military profession. The horrors of war and the dissoluteness of the army, can never become congenial to a religious mind, or tend to its peace and growth in grace. Indeed, although it would be difficult to prove the profession of a soldier to be entirely incompatible with that of a Christian, there is something in the very nature of war, so opposed to those benevolent feelings towards all our fellow-creatures which the Gospel inculcates, and so evil in its very principle, that the Christian had better have nothing to do with it.' Vol. I. p. 96.

In Chap. vi. vs. 1, Mr. Jenour's rendering avoids an ambiguity, occasioned by the punctuation of the Common Version: 'I saw 'the Lord sitting upon a throne, high and lifted up, and his 'train filled the temple,' 'a high and lofty throne.' But he might have extended his emendation to the concluding member of the verse, by adopting Lowth's expression, 'the train of his 'robe'; which, as it is the proper meaning of the original, prevents the confusion arising from the use of the doubtful word 'train.' 'Cried one to another,' is better than 'cried alternately': the latter is Lowth's rendering; in the former, the present

Translator coincides with the Common Version. 'Pillars of the vestibule,' (vs. 4.) in Lowth, is exchanged, in Jenour, for 'pillars of the porch.' The act of the seraph who applied the burning coal to the prophet's lips, is sufficiently explained in vs. 7th, and is but very questionably illustrated by such remarks as the following, the incongruity of which is very apparent.

'The live coal from off the altar signified the blood of Christ, who being offered up in his human nature as a sacrifice of a sweet smelling savour, acceptable to the Father, his blood, applied by faith, cleanses the believer from all sin. The blood of Christ is represented by fire, because that element purifies and cleanses by entering into the inner parts, as water does by outward application; and by fire from the altar, because the victims that were offered up upon it were types of the coming Saviour.'

A new reading which Mr. Jenour has introduced into the 13th verse, arrested our attention, and claims to be examined. We shall extract so much of the connected passage in which it occurs, as may be necessary to elucidate our animadversions; placing in juxtaposition the corresponding portions of Lowth's translation and the Common Version.

12. 'And the Lord have removed men far away, and there be a great forsaking in the midst of the land.'

13. 'But yet in it *shall be* a tenth, and it shall return, and shall be eaten as a Teyle-tree, and as an oak, whose substance is in them, when they cast *their leaves*, so the holy seed *shall be* the substance thereof.' *C. V.*

12. 'Until JEHOVAH remove man far away:

And there be many a deserted woman in the midst of the land.

13. And though there be a tenth part remaining in it,

Even this shall undergo a repeated destruction;

Yet, as the ilex, and the oak, though cut down, hath its stock remaining,

A holy seed shall be the stock of the nation.' *Lowth.*

12. 'And Jehovah hath removed the men far away,

And great be the desolation in the midst of the land.

13. (Yet in it shall be the tenth of God)

And it be taken captive and burnt:

As the elm and the oak, which when they are cut down have yet the stock remaining to them,

So the holy seed shall be its stock.' *Jenour.*

Mr. Jenour's remark, that, 'The  $\eta$  affixed to עשירי, which is 'not noticed by other translators, signifies the name of God,' is not implicitly to be received; it is, we believe, entirely unsupported by usage. That the sense which he attributes to the affix  $\eta$ , is not an original suggestion, may be seen by referring to Poli Synopsis Crit. *in loc.*; but 'the tenth of God' is not a phrase which we can adopt as the representative of the original,

either in this passage, or in any other in which it occurs. עשירה is a feminine noun, regularly formed from the masculine, עשיר. Mr. Jenour would not surely read שלשה, Jer. xlviii. 34, 'the three year old heifer of God.' No passage can be produced, in which the phrase 'Jehovah's tenth' occurs. Mr. J., indeed, refers us to Chap. xix. 24, where we find in the text 'a holy third' as the rendering of שלשה. But why is not 'Jehovah's third' the expression inserted? and where is Israel called by this name? Jehovah's 'tenth' is a phrase which Mr Jenour seems to think is countenanced by Lev. xxvii. 30. But where would he find any imaginary support to the term 'Jehovah's third'? In neither case is his notion correct; the ה being nothing more than the sign of the feminine gender.

The prophetic intimation in Chap. vii. 14, is explained by Mr. Jenour as a direct prediction, and he applies it to the birth of Christ. We were sorry to find him commencing his remarks with the following injurious reference to the critics who have contended for a different explanation of the passage. 'The reader cannot be ignorant that the prophetic declaration contained in this verse, is interpreted by St. Matthew to be a prediction of the miraculous birth of the Messiah from a pure virgin (Matt. i. 23). To this interpretation, however, many objections have been made both by Jews and modern infidels.' Mr. Jenour, surely, is not so much of a novice in Biblical literature, as not to know that some of the most enlightened expositors and soundest Christian divines have objected to the view of the passage which he has adopted; while other critics whom he would not rank with the orthodox, have supported it. Why then are 'Jews and modern infidels' noticed exclusively by him, in referring to the diversity of opinion which is to be found in the comments on the passage? It is not our intention to enter into an examination of the question to which Isa. vii. 14. has given rise. Mr. Jenour is quite correct in remarking, that the 'Jews gave names to their children expressive of any particular circumstance attending their birth, or of any peculiarity 'either of body or mind'—; but, in applying the custom in illustration of the case before him, he does not proceed on sure ground. 'Thus in the present instance,' he says, "'She shall call his name Immanuel," means, he shall be Immanuel, "God with us;" not simply for us, or on our side, but visibly present 'amongst us in our nature. The Greek name Jesus, however, 'in Hebrew Joshua, has much the same signification as Immanuel, being compounded of the first syllable in the name of 'God, and Hoshea, *he hath saved*, the meaning of which consequently is—"Jehovah the Saviour." This is, we venture to say, very rash and very erroneous criticism. For, if such be the import of the name, it must affirm, in respect to every person



bearing it, what is thus declared to be its meaning. But would Mr. Jenour designate the successor of Moses in the command of the Israelites, Joshua, '*Jehovah the Saviour*,' or say that this name signified 'God visibly present amongst us in our nature?' Again, Mr. Jenour directs his readers to consider 'that St. Matthew wrote for persons who were themselves well acquainted with the writings of the prophets, and therefore that he would hardly have applied this prophecy as he has done, had he known full well that all his Jewish brethren believed it to have been accomplished many hundred years before.' (p. 161.) What, then, would Mr. Jenour say to the application by the Evangelist of Hosea xi. 1. (Matt. ii. 15) which refers to an event which had taken place many hundred years before, and to which the very formula is applied that we find used in reference to Isa. vii. 14? (Matt. i. 23.) Mr. Jenour directs his readers to observe, that 'the child of whom the prophet speaks, vs. 16, is not the son promised in the 14th verse, but Shear-jashub, 'Isaiah's own son.' So Kennicott insists; but this is merely an hypothesis to answer the purpose of the writers in disposing of the verses.

Chap. viii. 16. 'Bind up the testimony, seal the law among my disciples.' Mr. Jenour's comment on this verse will scarcely be approved by any judicious reader. 'We may consider,' he remarks, 'that the Father, in these words, addresses the Son, now in the form of a servant, and directs him to make known the testimony or evidence, and the precepts of the Gospel, to those humble and teachable persons who, having become as little children, were willing to be instructed in the things relating to their eternal salvation, but to withhold them from those who, proud of their own wisdom, were unwilling to be taught of God.' Unless 'to bind up,' and 'to seal,' have the same meaning as to make known, this exposition of the passage cannot be received as the correct one. They can, indeed, have no such meaning; they import the contrary of publishing or declaring. A sealed book, Isa. xxix. 11. Dan. xii. 4, is a volume the contents of which are unknown.

The writer of the Epistle to the Hebrews has cited a passage from the eighth Chapter of Isaiah, v. 18, 'Behold, I, and the children whom God hath given me;' the object of the citation being evidently to establish the identity of human nature in the Messiah and his true disciples; and the citation is not followed out by the addition of the prophet's words, 'are for signs and for wonders.' It is then very unnecessary for the present Expositor to ask (Vol. I. p. 182.), But how were Jesus and his disciples signs and portents to the house of Jacob? As this query is unnecessary, so the manner in which it is answered is gratuitous.

'Jesus himself was a sign from the extraordinary circumstances attending his birth, from the name given to him, and from his ignominious death. See Luke ii, 18, 35. His disciples, especially his Apostles, were signs, in that they, although unlearned and ignorant men without authority and without influence, were endued with such extraordinary gifts of the Spirit, and such miraculous powers, that they astonished their learned and powerful adversaries, speaking and acting with so much boldness that they were unable to contradict or resist them.—Acts iv. 13, 14.'

It must be entirely through inadvertence, that Mr. Jenour states, (p. 193,) that 'our Lord calls himself the *Son of Peace*, 'Luke x. 6.'

The present Translator is wrong, we think, in his explanation of Chap. xiv. 8, '*The fir-trees rejoice because of thee, &c.* by 'which seem to be intended the Jewish nation, more particularly the chief men amongst them, who are thus represented as 'rejoicing in the death of the king of Babylon, under the hope 'of being now freed from slaughter and oppression.' The figurative language which he would thus explain, is a fine example of the vigorous poetic diction employed by the Hebrew prophets, who abound in the noblest personifications, giving to natural objects, the animation and the actions of intelligent beings: the waters have hands which they clap, and a voice which they utter; the fields are joyful, and the trees of the wood rejoice. The fir-trees and the cedars of Lebanon, spared from the havoc of the axe employed in hewing down timber for the machines of war, exult over the dethroned tyrant of Babylon: 'Since thou art fallen, no hewer hath come up against us.'

Mr. Jenour would seem to have travelled in the East, as he occasionally produces illustrations of Isaiah's text from customs which he had personally observed; but he is, at least in one instance, very unfortunate in his rendering, where knowledge of oriental customs should have preserved him from error. We are surprised that the incongruous association of the imagery in the following passage, should have escaped his correction.—Chap. xv. 6.

For the waters of Nimrim shall be desolate.

'For the hay is dried up, the grass faileth, there is nothing green.'

The Translators of the Common Version have rendered חֲצִיר, *hay*; but a modern translator of the Scriptures ought to have been secure against such a fault as this. Hay is grass mown and dried and to be carried from the field; whereas, in the prophet's country, there was no 'hay-making.' It is very curious to observe in the Common Version, that, out of the many instances in which the word חֲצִיר occurs in the original, the word 'hay' is used but twice by King James's Translators; here

and Prov. xxvii. 25. Lowth has avoided their error; but the sense is most fully and forcibly conveyed in the reading of Cranmer's Bible, though it is a little supplementary. 'For the waters of Nimrim shal be dryed up, by reason whereof the grasse is wytherd, the herbes destroyed, and the grene things gone.'

Chap. xvi. 1., appears in Lowth's version in a very different form from the common reading. He represents the prophet as describing the distress of Moab on the Assyrian invasion, in which the son of the prince of the country is forced to flee for his life through the desert, that he may escape to Judea.

1. 'I will send forth the son of the ruler of the land,  
From Selah of the desert to the mount of the daughter of Sion.'

Mr. Jenour thinks that the prophet addresses the Moabites, and recommends them to seek the favour and alliance of the Jews by a submissive message, accompanied with the customary tribute: he renders as follows.

- 'Send a lamb, O ruler of the land  
From Selah to the desert, to the mount of the daughter of Sion.'

On חריח, Chap. xi. 3, Mr. Jenour remarks in his note, p. 255, that, 'of all the senses, that of smelling is the most acute. By it we distinguish what we can neither see, hear, taste, nor feel. Hence it is that the same word in Hebrew, which of all others may with most propriety be called an ideal language, signifies to smell and to discern. So in Latin, *sapere* means both to smell, to find out, and to be wise.' In all languages, verbs which denote the operation of the bodily senses, are transferred to operations of the mental faculties. We do not know that, of all the senses, smelling is the most acute, but certainly, it is no less true of hearing or of seeing, that by it we distinguish what we can neither taste nor smell. The verb טעם, to taste, signifies to discern. In Latin, *sapere* does *not* mean to smell.

On Chap. xv. 7, the Author's remarks are deserving of notice, on account alike of their correctness and their importance. We shall lay them before our readers, with his translation of the paragraph of which the verse is a part.

1. 'Thus saith Jehovah to his anointed, to Cyrus,  
Whom I have supported, holding him by the right hand,  
To subdue nations before him, yea the loins of kings will I un-  
loose;  
To open before him the double doors, yea the gates shall not be  
shut.
2. 'I will walk before thee, and will make the crooked ways  
straight;



The double doors of brass will I break,  
And the bars of iron will I cut asunder ;

3. ' And I will give thee the treasures hid in darkness,  
And the concealed riches of secret places ;  
That thou mayest know that I Jehovah who call thee by thy  
name,

The God of Israel, am God alone.

4. ' For the sake of Jacob my servant, and of Israel my chosen,  
I have both called thee by name, and surnamed thee, though  
thou knewest me not.

5. ' I am Jehovah, and there is no God beside me ;  
I strengthen thee, though thou knowest me not ;

6. ' That they may know from the rising of the sun,  
And from the west, that there is no God but me ;  
I, Jehovah, am God, and there is none other :

7. ' Who form light, and create darkness,  
Who make peace, and create evil ;  
I, Jehovah, am he who doeth all these things.'

' Chap. XLV. 7. "*Who form light and create darkness,*" &c. This declaration is levelled particularly against the doctrine of the Persian Magi, who, until their religion was in some measure remodelled by Zoroaster, believed in the existence of two eternal, first principles, the one good and the other evil ; the former of which was represented by light, the latter by darkness. The first of these, they supposed to be the author of all things tending to man's happiness, such as, health of body, peace of mind, plenteousness, &c. ; to the other they ascribed the origin of all things evil, which cause the miseries of mankind, as war, sickness, &c. In opposition then to these, and similar ideas, Jehovah declares that he is the creator, and supreme ruler, of all things ; and consequently that nothing, whether evil or good, can exist *independent* of him, much less can act in opposition to his will. How appropriate this declaration was to the person to whom it was immediately addressed, is very obvious. But is God indeed the author of all evil as well as of good ? of sin as well as of holiness ? Of all questions in theology, this is perhaps the most difficult and perplexing. In writing and speaking upon it, many persons seem to forget the main difficulty, which is, *the origin* of evil. That evil exists, we know ; but how did it first come ? To say that God *permits* it, is saying nothing to the point ; for permitting is not originating, and the question is as to the *source* of evil. Nor does it help the difficulty, to say that Satan is its author. Doubtless the evil that is in our world originated with that fallen spirit ; but how did he himself become evil ? Whence arose the first rebellious thought or desire in him, the highest of created beings ? Again I say, here is a knot which no human understanding or sagacity can undo : volumes have been written upon it, but it remains as inextricable as ever. And, after all, need we be so anxious to understand this mystery ? Does it in any way affect our happiness ? Is it not far wiser and better to acknowledge, with the inspired Apostle, that God's judgements are unsearchable, and his ways past finding out ? Let those then who would consult their own peace, leave these incomprehensible things to be cleared up in another

state of existence, when, perhaps, we shall be better capable of understanding them. The allowing the mind to dwell much upon such matters, not only will have the effect of making a man sceptical upon all the essential truths of Christianity, but may lead even to atheism and despair. These remarks are made, therefore, purely with a view to shew the folly of so doing, not as though it were possible they should throw any light upon so intricate a subject.'

Mr. Jenour, it seems, has never before appeared in the character of an author. This, his first essay, is highly creditable to his talents, and we cordially recommend the Work to all of our readers who may wish to possess the inspired predictions of the greatest of the ancient prophets, excellently translated, and accompanied with a judicious and instructive commentary.

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Art. IV. 1. *The Cabinet Cyclopædia*. Conducted by the Rev. Dionysius Lardner, LL.D. F.R.S., &c. Vol. XXI. BIOGRAPHY. *Lives of Eminent British Statesmen*, Vol. i.

Vol. XXII. USEFUL ARTS. *A Treatise on the Origin, Progressive Improvement, and Present State of the Silk Manufacture*.

Vol. XXIII. HISTORY. *The History of France*. By Eyre Evans Crowe. Vol. iii. fcap. 8vo. 6s. each. London. 1831.

THESE volumes come so fast upon us, that we are unable to keep pace with them in our critical labours; and we have therefore selected the last three for the purpose of offering a few general remarks on the merit of the Publication.

Of the three and twenty volumes that have now appeared, eleven belong to History; two to Biography; four to Geography; four to Natural Philosophy; and two to the Useful Arts. Of the historical series, nearly the whole have been noticed in our pages. The most valuable will not, probably, be the most popular; and this remark will hold good of the series generally. The difficulty of combining the attractive and the solid in due proportions, or of relieving the one with the other, renders the Editor's task a somewhat delicate one; and in fact, in order to success, he must submit to some sort of compromise with the public. The portion that has appeared of Sir James Mackintosh's *History of England*, forms, unquestionably, the most valuable part of the Cabinet of history; and the name of the Author will ensure its sale, but not its perusal with the lovers of light reading, who will find Sir Walter's rapid, spirited, dashing narrative far more agreeable. One of the worst executed volumes of this series, "*Outlines of History*", has, we understand, proved one of the most acceptable. In like manner, the volumes of Natural Philosophy, which promise to be the most important portion of the Cyclopedia, and upon which its character as a library of useful knowledge must chiefly depend, will scarcely vie in popularity with the entertaining, make-

weight compilations that must now and then be interposed for the sake of variety. Mr. Herschel's profound and recondite Discourse, for instance, will hardly find one reader to fifty who will delight to skim Mr. Donovan's entertaining volume on Domestic Economy; and Dr. Brewster's highly valuable Treatise on Optics, will suit the taste of the times far less than the "History of the Silk Manufacture."

This last volume, by the way, though wholly spun out of the silk-worm, and some persons may be ready to wonder at the size of the web, is well worth all the leaves it consumes. It comprises a most ingenious and complete historical, entomological, scientific, and economical account of one of the most ancient manufactures in the world, tracing it from China to Spitalfields, and from B.C. 2700 to A.D. 1830; and such a mass of curious and useful information on one subject has rarely been brought together or so well compacted. Every silk-weaver and manufacturer, of course, must have the volume, which will be to him a useful manual of his art; but every silk-wearer also will find it extremely entertaining. The volume is divided into four parts. Part I. details the history of silk, its manufacture, and its trade. Part II. treats of the culture of the mulberry-tree, the natural history of the worm, the mode of rearing the insect manufacturers, the attempts to produce silk from other insects, and to feed the silk-worm with other leaves than those of the mulberry-tree. Part III. describes the manufacture of silk in all its branches. Part IV. consists of a chapter on the chemical, medical, and electric properties of silk. To this succeed some valuable notes, and that indispensable article, a good index.

Mr. Marsden, in one of the innumerable curious notes which render his translation of Marco Polo a model to editors, throws out the idea, that 'the golden fleece which Jason carried off from Colchis, was a cargo, or perhaps only a skein, of rich golden-coloured raw silk in the *hank*, which might figuratively be termed a fleece, because it was to be twisted into thread, and interwoven into cloth.' The conjecture is certainly as plausible as the commonly received solution; and when we find Virgil speaking of the soft wool which the *Seres* combed from their trees,—

*'Velleraque ut foliis depectant tenuia Seres',—*

we may well suppose that the material which the Roman Bard seems to have mistaken for a sort of cotton, was, by the early carriers of the Mediterranean, taken for hair. Yet, Aristotle had, ages before, described 'the horned worm'; but one would imagine that his account was regarded by later writers as a fable. When silk first became a Roman luxury, it was brought



to them by the Persian merchants, who purchased it of the Sogdian and Bactrian traders. Where the latter obtained it, is not doubtful. *Se* is said to be the name of silk in the Chinese language; and from this word, in all probability, was formed that of *Serica*, *i. e.* the silk country. The true situation of that country must have been known to the Romans only by report, and they seem to have considered it as bordering upon India and Bactria. The Chinese frontier might, in fact, even then, touch upon Bucharía and the upper valley of the Sutlej. The *Sera Metropolis* of Ptolemy appears to have been correctly placed, if, with D'Anville and Mr. Marsden, we suppose it to be Kan-tcheou, in the province of Shen-si, the Kampition of the Venetian Traveller. The first emperor of the seventh dynasty is stated, indeed, to have received a Roman embassy from the emperor Marcus Antoninus. The Chinese had, at that period, a garrison at Kashgar; and about the time of Trajan, one of their generals marched as far as the Caspian. At length, in the reign of Justinian, the eggs of the Chinese worm were surreptitiously obtained by some Persian monks; and the Greeks learned to emulate the Asiatic monopolists in the rearing of the insect, and the manufacture of silk.

‘ The insects thus produced, were the progenitors of all the generations of silk-worms which have since been reared in Europe and the western parts of Asia,—of the countless myriads whose constant and successive labours are engaged in supplying a great and still increasing demand. A caneful of the eggs of an oriental insect thus became the means of establishing a manufacture which fashion and luxury had already rendered important, and of saving vast sums annually to European nations, which in this respect had been so long dependent on, and obliged to submit to the exactions of their oriental neighbours.

‘ The desire of augmenting his revenue, that powerful motive with rulers both ancient and modern, induced the Emperor Justinian to take the infant manufacture into his own hands: it was conducted under the management of his treasurer; and the weavers, apparently those brought from Tyre and Berytus, as well as others instructed by the monks, were compelled to work in the imperial manufactory.

‘ The altered circumstances wherein the manufacture was thus placed, wrought a corresponding alteration in the mind of the Emperor as to the price which it was fitting should be paid by his subjects for the indulgence of their vanity. Silks of the imperial manufacture were sold at prices prodigiously beyond those which he had formerly prohibited as excessive. An ounce weight of the fabric thus manufactured could not be obtained under the price of six pieces of gold. The article was thus rendered eightfold more expensive than it had been under the restriction before the silkworm was introduced. This was the price demanded for common colours; but when tinged with the royal hue, the fabric immediately assumed a quadruple value.

‘ Under these circumstances of imperial rapacity, the introduction of

silkworms could not have much benefited the Roman people. But the exclusive rearing of silk-worms, and the manufacture of their produce, did not long remain a royal prerogative. The discovery that the worm could conduct its labours with as much advantage in Europe as in the climes where it first became the object of human attention, was quickly made subservient to practical utility. The mulberry-tree was planted with eager haste, and vast numbers of these valuable insect labourers were soon, nourished by their natural food, successfully reared in different parts of Greece, and particularly in the Peloponnesus.

‘The demand for silk from the East diminished; the subjects of the Greek Emperors were no longer obliged to have recourse to Persia for a supply of this article; and thence a considerable change took place in the nature of the commercial intercourse with India.’ pp. 12, 13.

For six centuries, the culture of silk, thus transplanted into Europe, was confined to the territories of the Greek Empire; and the Venetian merchants had long the monopoly of the trade. Towards the close of the eleventh century, Roger, the first Norman King of Sicily, turned his arms against the Byzantines; and not content with carrying off the wealth of Athens, Thebes, and Corinth, led into captivity a number of silk-weavers, whom he compulsorily settled at Palermo. By degrees, the manufacture spread over Italy, and was thence carried to Spain, France, and at last to England. But here, so late as the reign of Edward VI., a pair of Spanish long silk stockings was deemed an offering worthy the royal acceptance. Towards the close of the sixteenth century, when the manufacture had become one of national importance, owing greatly to the number of Flemings who fled to this country from the ferocious tyranny of Philip II., the invention of the stocking-frame by the Rev. William Lea, of St. John’s College, Cambridge, enabled the English manufacturers to excel, in silk hose, those of all other countries; and in the year 1730, Keysslar, the Traveller, remarks, that ‘at Naples, when a tradesman would highly recommend his silk stockings, he protests they are right English.’

‘The success attendant upon Mr. Lea’s invention, was not, however, immediately consequent upon its introduction. On the contrary, the small use made of stockings in England at that time, caused the machine to be long neglected; and so small was the encouragement which he met with at home, that Mr. Lea was led to comply with the invitation of Henry IV. of France, and, accompanied by several journeymen, established his looms for a time at Rouen, in Normandy. The subsequent assassination of his royal patron, and the consequent internal troubles of France, compelled him, however, to abandon this establishment; and, falling into a state of destitution, he soon after died at Paris!’ p. 27.

From the preamble of an act passed in the year 1661, (13 and 14 Car. II. *cap.* 15,) it appears that the Company of Silk-throwsters in London, at that time employed above 40,000 men, women, and children; and upon the petition of that Company, an enactment provided, that no one should set up in that trade, who had not served an apprenticeship of seven years, and become free of the 'Throwsters' Company. In the year 1685, the revocation of the edict of Nantes occasioned a second influx into this country, of merchants, manufacturers, and industrious artisans.

'The numbers of these emigrants have been variously stated by different writers at from 300,000 to 1,000,000 persons. About 70,000 made their way to England and Ireland, with such property as the emergency of their case allowed them to carry away. A large number of them, who had been employed in the fabrication of silks, resorted to Spitalfields, contributing much, by their knowledge and skill, to the improvement of the manufacture in England. The silks called *alamodes* and *lustrings* were introduced by them; and we are also indebted to them for our manufactures in *brocades*, *satins*, *black and coloured mantuas*, *black paduasoy*s, *ducapes*, *watered tabbies*, and *black velvets*, all of which fabrics had been previously imported. Descendants of many of these refugees still are found in the same spot, engaged in the same occupation.' pp. 59, 60.

The present Writer speaks of the unforeseen beneficial effects to other countries, which resulted from the perfidious revocation of the edict of toleration by the French despot. He says nothing of the *crime*, which, as in the case of the expulsion of the Moors from Spain, and of the Walloons from Flanders, entailed its own punishment. The foundation of the woollen-manufactory was laid at Bristol, in the reign of Edward III., by one John Kemp, a cloth-weaver of Flanders, who came over to England with about seventy Walloon families. The cloth-manufactories of the south-western counties date their importance from the accession of Protestant settlers from the Netherlands, driven from their homes by the diabolical atrocities of the infamous Duke of Alva. The cotton-manufactories of Lancashire owe also their establishment to Flemish Presbyterians and English Dissenters. It is curious enough, but not quite unaccountable, that, between the spirit of Protestantism (in other words, the spirit of intellectual independence and religious freedom) and manufacturing industry and enterprise, there has always been a close historical partnership.

Up to the year 1718, however, our machinery was for some purposes so defective, that this country was dependent, in a great degree, upon the throwsters of Italy, for the supply of *organzined silk*. But at that time, Mr. Lombe, of Derby,



having, in the disguise of a common workman, succeeded in taking accurate drawings of silk-throwing machinery in Piedmont, erected a stupendous mill for that purpose on the river Derwent at Derby.

‘ This grand machine was constructed with 26,586 wheels, and 97,746 movements, which worked 73,726 yards of organzine silk thread with every revolution of the water-wheel whereby the machinery was actuated ; and as this revolved three times in each minute, the almost inconceivable quantity of 318,504,960 yards of organzine could be produced daily. Only one water-wheel was employed to give motion to the whole of this machinery, the contrivance of which, considering the then state of mechanical science in England, speaks highly for that of the constructor, who possessed the means of controlling and stopping any one or more of the movements at pleasure, without obstructing the continued action of the rest. The building wherein this machinery was erected, was of great extent, being five stories in height, and occupying one eighth of a mile in length.’ p. 64.

Italian organzined silk continued, nevertheless, to be indispensably required for the warp in silk manufactures, owing to the difficulty of obtaining raw silk of the proper quality. Up to the year 1794, the total quantity of silk organzined in the English mills, did not exceed 50,000lb. weight annually, the mills being principally occupied in working ‘ singles and trams ’. But, of late years, the improvement that has been effected in the quality of the Bengal silk, has been so great, that it now ranks very little below Italian organzine ; and the expectation may be reasonably entertained, that, in regard to both quality and price, Bengal silk will eventually force the productions of Italy, and the supplies of Turkey, out of the market. Some very temperate and judicious remarks occur in reference to the protective and restrictive system which was persisted in up to the year 1824, in order to secure to the British manufacturer the possession of the home market. Owing to this system, there was but little incitement for our weavers to improve their art ; and the same inartificial loom and the same throwing machinery continued to be used, down to the moment when the competition of foreign artisans compelled our throwsters and weavers to devise means for more successfully meeting the productions of foreign looms in our own markets. But the result of the total alteration of system which followed the abolition of duties on the importation of raw silk, in 1824, disastrous to many as were the immediate effects of the transition, has fully justified the policy of that measure. ‘ The silk-trade of England, which, ‘ in the opinions of many experienced persons, existed only ‘ through the exclusion of the manufactures of other countries, ‘ has received new life from the breaking down of the barriers

‘raised for its protection.’ We must make room for the following sensible observations on the moral consequences of prohibitory laws.

‘Independently of the enormous expense attending establishments for the prevention of illicit trading,—and this pecuniary evil is one of no inconsiderable magnitude,—governments would appear to be under a moral obligation to remove, as far as possible, all incentives to the commission of the crime of smuggling. The opinion, that infractions of revenue laws are, at most, but venial offences, is one very generally held among the uneducated; and, judging from the encouragement afforded to smugglers, the idea is not by any means confined to that class. If, however, crimes are to be estimated with reference to their probable influence upon the general well-being of society, the smuggler’s calling can by no means be considered harmless; since, by familiarising him with violations of the law in one of its codes or branches, it tends to break down the barriers which should restrain him in regard to moral observances generally; and, in truth, a laxity of practice in this so-esteemed venial fault leads from one step to another, through various gradations of crime, until the mind and heart become at length wholly corrupt and brutalised, and murders, the most cruel and atrocious, perpetrated in defending the objects of their criminal traffic, are the melancholy consequences.

‘While the necessity exists for the imposition of duties, it is hardly to be hoped that smuggling can altogether cease; nor, indeed, does it appear possible for any government, however strong and vigilant, effectually to counteract the diligence and activity of those who draw their subsistence from illicit trading: but that much may be done in lessening the evil, by a judicious adjustment of the scale of duties, is rendered evident by the fact, that since the duty on foreign silk goods has been placed on its present footing, it has become comparatively indifferent to the trader, as a question of profit, whether to pass them regularly through the custom-house, or to insure the value against the chances of seizure; the demands of the smugglers and the insurance offices being nearly equal to those of the government. From this it may fairly be inferred, that the amount imported of smuggled silk goods has been greatly diminished: many persons who would have little or no objection to these importations on the score of their illegality, would yet be restrained from embarking in adventures attended with risk of loss, and would prefer to follow the course of virtuous and good citizens from the moment that an opposite line of conduct ceased to be accompanied by extra profits.

‘The inducements for smuggling afforded by the imposition of exorbitant duties, although strong, are yet by no means so great as where the importation of an article of commerce is altogether prohibited. This affords the greatest encouragement to the illicit trader; since it directly enlists among the ranks of his customers, that numerous and influential class of persons who estimate the value of things according to their scarcity and difficulty of attainment, giving to the interdicted article a factitious superiority which disappears at the first breath that destroys the prohibition. Is it not notorious, that during

the whole period of their interdiction, French silks and ribands were to be seen in every society that laid claim to the distinction of fashion; and that India silk handkerchiefs were to be found universally in the pockets of men of the upper and middle classes, and even adorning the necks of the labourer and the artisan?

‘Prohibitory laws seem to be considered unjust and arbitrary interferences with the natural liberty of man, and to carry with them none of the sanctions of morality: they are broken, consequently, without hesitation, by persons who would yet scruple to withhold clandestinely the payment of any rate of duty that might be imposed.

‘It is not asserted that the introduction of foreign manufactured silk goods should be at once permitted free from the imposition of any duty. It has been contended, that some protection is called for, because the foreign manufacturer is in the country of production, while the cost of the raw material is enhanced to us by the expense of carriage; an argument scarcely deserving of any consideration, since the conveyance of manufactured articles must be at the least as expensive as that of the raw material; and, besides, so long as France continues to draw any part of her supplies from abroad, the price of the whole of the silk manufactured in that country must be governed by the cost of the portion which is imported. But while the expense of living is higher in Great Britain than it is in those countries whose political and financial circumstances place them in a less artificial state, the wages of labour ought to be and will be higher in something like an equal ratio. Greater comforts are needed by the English artisans, in consequence of the less favourable nature of our climate; and if, after taking all these circumstances into calculation, it is yet found that the labouring classes here are not all sunk so deeply into the abyss of poverty and wretchedness as those of some neighbouring states may be, it will not thence be argued that their situation is too favourable, and that the principle of buying in the cheapest market should, as is sometimes insisted on, be carried to so extreme a length as would lower them to the same miserable level, and reduce them to the procurement of bare subsistence. There is too much reason for believing that this is, in many of our manufacturing districts, the unhappy condition of our labouring artisans; and occurring, as it generally does, with reference to branches of industry wherein we have no foreign rival to contend against, legislative protection would be unavailing. So long as, by the imposition of a moderate duty upon importation, the real comfort of a large and deserving class of our fellow countrymen can be maintained, there are surely few, if any, who would object to the impost: but to carry this protection beyond the limit here pointed out, would be injurious towards other classes of the community, without insuring, in any adequate degree, the particular benefit that was intended.’ p. 85—88.

In regard to the silk manufacture, the duty required in order to maintain the English weavers in the same position relative to those of France, that they already hold, would appear to be much lower than could have been imagined without inquiry, being barely  $14\frac{1}{2}$  per cent; and facts evince, that higher at-



tainments in mechanical skill, and higher degrees of commercial knowledge and enterprise, are sufficient to counterbalance the advantage of cheaper labour to a great extent. The most decided superiority has been obtained, as Baron Charles Dupin has shewn, by people with whom the price of labour is higher than with their neighbours. Thus, the cotton-manufactures of England are furnished better and cheaper than those of any other people of Europe. The Dutch and Belgians surpass, in the manufacture of linens, the Bretons, and sell cheaper, although the price of labour is higher in Belgium and Holland than in Britany; and in the production of fine woollens, France surpasses and undersells Spain, although, in the latter kingdom, labour is cheaper than in the former. These are instructive facts; and we must transcribe, in connexion with them, the following note, which is highly deserving of attention.

‘Experience has almost uniformly proved, *that low-priced labour is, in the end, dear labour to the employer.* In contrasting the rate of wages paid in different countries for work of the same description, we should not only look to the amount of money which goes to recompense the daily toil of the artisan, but must also take into the account the number of hours during which he works, the constancy with which he applies himself to his labour, and the skill which he brings to its accomplishment. If the question of wages, as affecting the cost of manufactures in England, be examined by these tests, it will, in most cases, be found, that the dearness of labour with us is more nominal than real.’—p. 321.

The degree of prosperity to which the silk manufacture has attained in this country, is, under all the circumstances, most remarkable; affording, as our Historian remarks, ‘one of the ‘most striking instances on record, in which an art, borrowed ‘from other countries, and employed on a material of entirely ‘foreign growth, has been made at least to equal, if not to surpass the productions of those countries from which it was derived.’ Upwards of four millions of pounds’ weight of silk are annually used in England alone.

‘Fourteen thousand millions of animated creatures annually live and die, to supply this little corner of the world with an article of luxury. If astonishment be excited at this fact, let us extend our view into China, and survey the dense population of its widely spread region, who, from the emperor on his throne to the peasant in the lowly hut, are indebted for their clothing to the labours of the silk-worm.’—p. 43.

We must not touch upon the natural history of the bombyx, reserving a reference to this most curious section of entomology for an article on ‘Insect Varieties.’ Some very curious details will be found respecting its silk-spinning rivals, the spider and the pinna, ‘the silk-worm of the sea.’ In short, the volume, as

we have already said, is replete with various and interesting knowledge; and the Author's assiduity in collecting it, is indirectly shewn in his acknowledgement of 'the cheerful alacrity' with which the humbler class of mechanics have uniformly 'contributed their aid, by supplying information upon points' which they are peculiarly qualified to explain.' We shall be very glad to see an equally complete and competently executed treatise on the Linen, Cotton, and Woollen manufactures, which might possibly be comprised in a single volume; and one volume would be scarcely too much, perhaps, for a history of Paper. The next, however, of this series, is to be a Treatise on the Manufactures in Metal.

We must confine ourselves to a briefer notice of the other volumes. Vol. xxi. contains Memoirs of Sir Thomas More, Cardinal Wolsey, Archbishop Cranmer, and Lord Burleigh. Of the first of these memoirs, we need only say, that it is from the pen of Sir James Mackintosh, and worthy of the writer. It is a beautiful specimen of genuine biography. The Life of Cardinal Wolsey is anonymous, but apparently by no 'prentice-hand,' being written with great care, accuracy, and discrimination. In the Memoir of Cranmer, Strype has been chiefly followed, while Burnet, Turner, and Todd have been consulted. The Archbishop's character is fairly summed up in the following paragraph.

'Cranmer's contemporaries unite in attributing to him all the virtues that adorn a private station. He was humble and affectionately kind to the poor, ever attentive to their wants, ever happy in relieving them. To the rich and powerful, he is also represented as uniformly courteous and respectful, equally remote from obsequiousness and what has been considered as not unusual in men of his rank, episcopal arrogance. In the mildness and yielding gentleness of his temper, and in the "vicious feeblenesses" to which the excess of those excellent qualities invariably leads, he very much resembled Philip Melanchthon. Like that amiable man, too, he wanted the enthusiastic confidence in the goodness of his cause, which spurns the aid of unworthy expedients, and fearlessly pursues its straightforward course in all times and seasons. But here the resemblance ends. Cranmer possessed neither the genius nor the learning of the German theologian; and though naturally as candid and truth-loving, did not exhibit the same ingenuous buoyancy in troubled waters. The truth is, the very virtues of his character united with its defects in unfitting him for high stations, in times like those which it was his fate to live in.

'He was constitutionally wedded to peace and quietness; and wanting, as we have seen, firmness and decision of purpose, and the higher and sterner elements of moral greatness, was too glad to embrace repose from toil and danger upon almost any terms. Hence we may conclude that, had his lot been confined to private life, his conduct would have been unexceptionably amiable, and himself uni-

versally respected ; and hence we may also affirm, that under no circumstances could he have been a great man. As it is, we pity much more than we condemn him, and willingly shut our eyes on his defects and errors, when we recollect his cruel death, and his services in aid of the Reformation. These it is that have snatched his name from oblivion, or from indifference, perhaps contempt, and that, in the teeth of mutually admitted facts, have kept alive a controversy on the real merits of his character. By our own zealots, he is held up to our admiration, as the most glorious and faultless martyr of the Church of England ; by the Romanists, his name is branded with every epithet of meanness and inconsistency : as if, in this most absurd logomachy, the character of the Reformation, or the gospel purity of the rival creeds, were to be determined, or for a moment affected, by the conduct of individuals ; and as if it was not among the most wonderful of the dispensations of Providence, which “out of evil seeks to bring forth good,” that it has sometimes been pleased to employ the guiltiest instruments in effecting its highest and holiest purposes.’

The Life of Lord Burleigh is taken, by permission, from ‘Macdiarmid’s British Statesmen :’ Dr. Lardner could not have done better than to avail himself of that permission.

As we have already expressed our opinion of Mr. Crowe’s performance, in noticing his first volume, we shall, on the present occasion, merely give a specimen of his composition ; and we select his character of Napoleon, as a passage on which he has doubtless bestowed his best pains.

‘Bonaparte seems to have been gifted by nature with all the general and efficient qualities of greatness, but with none of those peculiarities which sometimes mar, sometimes adorn it : his powers differed from those of the mass, not in kind, but in degree. Great good sense, quickness, energy indefatigable, an eye and judgement that never erred or slumbered whilst their objects were unreachèd : these were his attributes ; circumstances afforded them the opportunities of success. He was a child of fortune, but not a spoiled child : he never turned his back upon her favours in caprice or neglect, never lost an opportunity without taking the utmost advantage of it ; whilst, likewise, he never anticipated the course of circumstances, nor ventured forward till every accessory was prepared, and all ripe for consummation. He was not one of those born to struggle against events : he never could have been either a Cæsar or a Catiline ; for in adversity he was out of his element, and pined like a southern exotic under a northern sky, unless when the sun shone full upon him. He was a wretched conspirator : the 18th Brumaire was effected, despite of his blunders and his faintness, by his brother Lucien ; and fortune came there to his aid, as she did at Marengo.

‘Napoleon was endowed, in fact, with great intellect, but not with great passions : he loved neither women nor freedom ; his very ambition was an after-thought, begotten of events. A little before Vendémiaire, we find him meditating the purchase of a country house and farm, “but not of confiscated property,”—so unstable did he esteem



the revolution. But he had the restless spirit, the craving for activity, which is the germ of ambition. He was not without enthusiasm, but he never had more than he could well control,—one reason why he could never be eloquent; for the enthusiasm that the pen may effect and exaggerate, must be felt with the warmth of inspiration, ere it acts upon the tongue. Now the absence of all passion and all enthusiasm is selfishness in the highest degree; and such became the all absorbing malady, the distinguishing trait, of Napoleon. He was incapable even of friendship. Himself, his greatness, that of France because his, became for him a passion, or rather the substitute for one. It is thus we judge him from history; thus Madame de Staël, the most penetrating observer of human character, read that of Bonaparte.

‘From this principle, this nullity of feeling and power of intellect, flowed the virtues and the vices of the man. He was not imposed on by the cant of the Revolution, nor carried away by its fanaticism. Being indebted for his advance to the rise of the democracy, he adopted that side which threw command open to his talents; he sided with the revolution, and rendered it triumphant; but he never adopted its prejudices against either aristocrat or churchman, both of which classes he spared. He had a respect for even royalty, and kept the king of Sardinia on his throne despite the Directory. He was not by nature cruel; but supreme command, especially of armies, inspired him with a contempt for human life, and a disregard for destroying it. He had no immoral tendencies; but, as education gave him no principle of religion or morals, or rather, as the revolution took away all he might have originally imbibed, he was left free to adopt the maxims of expediency, which are sufficient to render the prudent moral whilst they are surrounded by their equals. Bonaparte lost this salutary check, as he rose above his fellows to power. On his first ascent, he seemed to think all permitted to him: he had reverence for neither justice nor truth; and did not shrink from even murder, until the outcry of Europe taught him that even sovereigns find a tribunal in the public voice which it is dangerous to brave.

‘In European society, civilization has restrained the conduct of men by a double chain; by that of morality and religion first, by that of honour after. The many, who shake off the first, are enabled to cling by the last; and the result, so far as their neighbours are concerned, is much the same. But the French revolution had destroyed both these ties; one was bigotry in its eyes, the other a relic of aristocracy; and Bonaparte was completely without either,—the fault of his position more than of his character. Indeed, one of his greatest misfortunes was his want of gentle habits and feelings on reaching a throne. Stern morality would no doubt have sufficed; but stoicism is rare and difficult, especially in such a situation: whereas the gentlemanly spirit is common, is strong, is ineradicable; of tenderer and nicer conscience than the moral, which it supplants. It would have preserved Bonaparte from that habitual rudeness, which soon left no servants round him but servile instruments, unable to delay a guilty order, or hasten a generous one. It would have prevented him from condescending to turn scribe in the *Moniteur*, and putting himself in personal collision with the powers and sovereigns of Europe, all of whom he individually

insulted, besides working up his own wretched vanity to a pitch unworthy of his station. It would have kept him from public altercation with ambassadors at his court, or base traps laid for them at neighbouring ones. It would have inspired him with a respect for truth, nor allowed an emperor's bulletin to have become a word synonymous with a lie. In fine, it would have preserved him from the foul stain of having murdered a defenceless prince. The faults of Bonaparte form a striking proof of how vulgarity may lead to crime; and, perhaps, the best plea for the aristocratic organization of society is, that honour, the essence of that system, is the best substitute for moral principle, the seed of which is perishable, and difficult to rear.'

Of any substitutes for moral principle, the utmost that can be said is, that bad is the best.

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Art. V. *The Prospects of Britain.* By James Douglas, Esq., of Gavers. 8vo. pp. 102. Edinburgh. 1831.

'THE iniquity of the Amorites is not yet full',—the handwriting of God Himself on the oldest memorial in the world, disclosing the *reason* of a political revolution which, to a *philosophical* historian, presents nothing beyond the operation of the most obvious secondary causes,—this authoritative promulgation of the *principle* of the Divine government of the world, in reference to nations, furnishes, in fact, the true key to the cipher in which the book of Providence is written. But, though enforced by the events of four thousand years, the lesson is not received, nor the import of the declaration credited, by the rulers or the politicians of the world. In accounting for the rise, decline, and fall of nations, this is the last reason that is adverted to, as affording any explanation of events; or is noticed merely to be set aside as not coming within the range of such investigations,—a mere theological position having no real bearing on facts. And so long have we been accustomed to read history as consisting merely of the proceedings of men, instead of being mainly the proceedings of God towards man, that an infidel tone has overspread the feelings, and communicated itself to the language of the pious, and the true philosophy of history is mistaken for fanaticism.

Or if, now and then, a sermon or political pamphlet has contained a reference to the probationary and retributive character of the Providential administration of the world, it has too generally been coupled with some doubtful speculation, some essay at prophecy, or some fulmination of party spirit, that has been ill adapted to recommend the union of theology and politics. Some of those who might seem to possess 'the key to God's government in the world', have shewn such rashness and want of judgement in applying it to passing events, as to strengthen the delusions of infidelity. And not only have our

religious politicians too frequently betrayed a discreditable ignorance of history, and a most contracted view of the signs of the times, but they have grossly committed Christianity, by using her abused authority in defence of arbitrary power and decrepid tyranny; or in urging a political crusade, and cheering 'the dogs of war'; or have, at least, represented the interests of Christianity as endangered by the progress of knowledge and freedom,—as if true religion could be at variance with the social interests of mankind. Not so the present Writer, whom we hail as an eloquent champion alike of the rights of man, and of those paramount interests which are connected, inseparably, with the claims and the commands of Him who made him.

'Many professed friends, and many open enemies, of revealed religion', remarks Mr. Douglas, 'have represented it as unfriendly to liberty. The contrary is the fact. They have mistaken the duty inculcated upon individuals to submit to the existing laws, for the doctrine of passive obedience. Their tenets and those of the Scriptures are diametrically opposite. The Bible enjoins the few to submit to the many; (that is, Christian believers to yield obedience to the magistrates of heathen nations;) those who contend for passive obedience, would have the interests of the many submitted to the caprices of the few.'

'As God's word is favourable to liberty, so is His providence also. All the blessings that we enjoy—all that we esteem in literature and in science and in art—are the result of determined resistance to oppression, and the offspring of the free states of ancient and modern times.' p. 26.

The primitive institutions of the Christian Church are so favourable to freedom, that wherever they have been maintained in their simplicity, a spirit of liberty has animated the professors of the faith of Christ; and the corruption of those institutions, and the enslavement of the human mind, have kept pace with each other. Had it been the primary design of Christianity, to give political freedom to the nations, instead of this being but the natural effect of the moral dignity to which it raises the believer, it could not have been better adapted for that purpose. The religion of the Gospel is composed of faith and obedience; but a faith founded upon *evidence*, an obedience regulated by a defined, written *law*; a faith, the reverse of the implicit credulity of Superstition, and an obedience the opposite of passive, servile subjection to authority. Christianity not only made its appeal to evidence and to law, as the test of its claims, but it taught and accustomed every individual Christian to refer to evidence as the ground of his belief, and to the law and the testimony as the standard and rule of life. Christianity is emphatically 'the law of liberty', for law and liberty are correlatives: a man who is governed only by the laws, is and feels



himself to be a free man ; for it is arbitrary rule, rule without law, that oppresses and degrades. It is very much the habit of appealing to the decision and protection of the law, as the real sovereign, that has formed the character of the English people, and rendered them conspicuous at once for their independency and their loyalty and subordination. And it is very much, we are disposed to think, that habit of deferring to evidence, which is fostered both by the forms of our jurisprudence and by the spirit of Protestantism, that has produced that general character for good sense and practical judgement, which may be fairly claimed for the nation. Thus, Christianity is not only favourable to civil liberty, but it has a direct tendency to produce it, and requires it as a means of effecting its higher ends, the moral renovation of our nature. ‘Christianity,’ remarks Bishop Warburton, ‘naturally inspires the love both of civil and ‘religious liberty; it raises the desire of being governed by ‘laws of our own making, and by the *conscience* which is of ‘God’s own giving. Men practised in the exertion, and habituated to the enjoyment, of *religious rights*, can never long ‘continue ignorant of, or bear with patience, the invasion of their ‘civil. The human faculties can never long remain in so violent and unnatural a state, as to have these operations perpetually checking and defeating one another, by the contrary ‘actions of two such opposite principles as love of freedom and ‘acquiescence in slavery. The one or the other must, in a ‘little time, prevail. Either the foul spirit of tyranny will defile ‘the purity of religion, and introduce that blind submission of ‘the understanding, and slavish compliance of the will, into the ‘Church; or else the Spirit of the Lord will overturn the ‘usurpation of an unjust despotic power, and bring into the ‘State, as well as the Church, a “free and reasonable service.” ‘That grandeur and elevation of mind, that sublimity of sentiment, that conscious dignity of our nature, redeemed at so ‘high a price, which true religion keeps alive; which Holy ‘Scripture dictates; and which the Spirit of the Lord inspires; ‘will be ever pushing us on to the attainment and preservation ‘of those Civil Rights, which we have been taught by reason ‘to know are ours; and which we have been made to feel by ‘experience, are, of all ours, the most indispensable to human ‘happiness.’

Mr. Douglas remarks, that the only two forms of government modelled by the immediate hand of God himself, the Jewish Republic and the Christian Church, are, in the highest degree, favourable to liberty. The primitive polity of the Church must be acknowledged to be, in a sense, democratic. Yet, the Christian body might be more justly styled an aristocracy, (*γένος ἐκλεκτὸν* — *λαὸς περιούσιος*,) every believer being taught to consider him-

self as a noble in society, invested with the privileges of a heavenly birth and the reversion of a royal inheritance. The very slave who embraced the redeeming faith, was to look upon himself as the Lord's freedman\*; and he who had the power of choice, was forbidden to become the voluntary slave of men. The titles common to all Christians, but distinguishing them from all others, were, ἀγαπητοὶ Θεοῦ, κλητοὶ, ἅγιοι, κληρονόμοι Θεοῦ — 'the beloved of Deity, the chosen, the consecrated, the heirs of Heaven;' expressions which, as originally used, had a significance which they have now well-nigh lost in conventional usage, and which must then have had a powerful influence in counteracting the narrow nationality of the Jew, and in producing at once a loftier and wider feeling of social dignity. We are apt, in attributing to these and similar expressions what we term a spiritual sense, to attach to them a merely figurative or rhetorical, that is an *unreal* meaning. But the primitive Christians mixed in society under the full influence of the honours which their sacred citizenship entailed upon them; nor did the phrase 'I am a Christian,' bespeak less of inward glorying than the proud boast, 'I am a Roman.' There is surely nothing more *real* in the notion of hereditary dignity, of belonging to an order, or to an illustrious house, or 'to no mean city,' than in being entitled to the character and privileges of a member of the body of Christ. The former notion, in fact, is, in the eye of the philosopher, a mere illusion; yet is it one which proves how much more powerfully abstract ideas affect the mind, than sensible ones. The latter is a persuasion of which the philosopher may deem as he pleases: we know it to be no illusion. But, in whatever light it be viewed, its obvious tendency is, to elevate the character of the individual, to reinforce every native sentiment of personal right and dignity, and to unfit him for slavery or political servitude. How great a deterioration must have taken place in the general character of Christian communities, before these phrases, applied by the Apostles to the whole brotherhood, became appropriated exclusively to the clergy! The Church had lost its sanctity, before it was robbed of its freedom; but when once the people had suffered themselves to be reduced to ecclesiastical vassalage, the corruption of the Church rapidly ensued; the conservative principle was gone. Rome declined as Christianity decayed; and as the moral lights of the world one after another went out, the darkness grew more palpable and hopeless, till it enveloped the whole civilized world in utter night.

From this condition of penal enthrallment and judicial blind-

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\* 1 Cor. vii. 22.

ness, the natives of Europe are but now emerging. Ignorant that their moral emancipation must precede their political regeneration, they are struggling against their bonds, with little other effect hitherto, than that of rivetting them the faster. The Writer of this pamphlet concurs with the organ of the Radical party, in announcing a 'European Revolution,' as at hand. Arguing upon different data, they both come to the same conclusion.

'The composite governments which resulted from the union of barbarian conquerors and Roman subjects, have lost the cement that bound them, and are crumbling into dust. The political convulsions of the present day may be considered as the revival of an ancient quarrel, long smothered, but never appeased. The governments established by the German tribes, when they took possession of the Western empire, were a mixture of freedom and servitude. The Gothic institutions were liberal even to licentiousness in the favour that was shewn by the conquerors to themselves; but iniquitous and oppressive to the original natives of the soil. The vanquished, however, are at last rallying against the victors, and reconquering those equal rights, which had long ago been wrested from them by the conquest of the barbarians. Other conquerors have sought to identify themselves with the nations they subdued; but the Gothic race, by the oppressive privileges with which they distinguished themselves from the mass of the people, perpetuated, through a length of ages, the remembrance of their foreign origin and their usurped authority. Thus, in France, the original Franks or the nobles, and the Gauls or the citizens and peasantry, never were fairly incorporated; and though their languages mingled and became one, the races were not blended, but the former remained the superior, the latter an inferior caste.

'France, which had long ago been pointed out by Harrington as the country which would succeed England in the struggle for liberty, first began that contest upon the Continent, which, though it may seem to cease for a time, will never terminate till the ancient governments of Europe are overturned. We have seen the first flame break out, and threaten to involve Europe in one general conflagration,—when at last, quenched in blood, it subsided into ashes, and all seemed quiet; till from these smouldering remains, new fires have been re-kindled, as intense as ever, and likely to be still wider in their range and destruction.

'A great and, it is to be feared, a long warfare is begun. The past is opposed to the present, institutions to opinions, and the interests of the few to the hopes of the many. The absolute monarchs of Europe and the press cannot exist together. If the tide of ages could be rolled back, and the discoveries of later times be annihilated, —if *Divine justice would let the oppressions of many generations pass unpunished*, kings might sit peaceful on their thrones, and false religions might retain the undisturbed possession of the earth. But the time is at hand, and the word of prophecy is sure.' pp. 1—8.

But when a European revolution is spoken of, what more can



he meant by so vague an expression, than undefined changes which, in each country of Europe, must of course assume a very different character? How are these changes to be effected? By the force of opinion or by force of arms? By the press, or by the sword? The nature and the duration of the contest, neither our statesmen nor our seers are able to foresee. The Transatlantic politician, contemplating at a safe and peaceful distance, the present movement in Europe, and anticipating the approaching contest, remarks, that 'they least know what will be its issue, who are most nearly connected with its origin and progress;' but that, in all probability, this generation will not witness the *denouement* of the great drama. 'In the course of the impending struggle, dynasties will very likely be set up and expelled; kings voted in and voted out; republics proclaimed and crushed. Governments will dissolve into anarchies; and anarchies ripen, or rot, into military despotisms; and these vicissitudes may fill up generations.\* This is the cheering future as seen in the magic looking-glass of history; this is all that may be expected from the conflict of worldly elements, a mere war of political interests. 'Without religion,' remarks Mr. Douglas, 'the nations will daily become more desirous of liberty, and at the same time less capable of enjoying and preserving it.' The nations, however, are *not* even desirous of liberty; but only a political sect in every nation; and it has been justly remarked, that 'the class which, by means of education, intelligence, and a competent stake in the community, is well calculated to lead a powerful movement, finds a foe in the abjectness of the mass, as dangerous and as powerful as in the tyranny of the Government.' In Spain and Portugal, for instance, the people 'love their chains.' Freedom has been offered them, and they have rejected the boon.

The length of the contest between Institutions and Opinions, between Knowledge and Power, which has already commenced, will mainly depend, under Divine Providence, on the means to which the parties on either side have recourse, in order to carry their point. The interests of the world are identified with the maintenance of peace. Greece, Belgium, Poland, have each, by bitter experience, learned the truth of the Divine admonition: "They who draw the sword, shall perish by the sword." War has ever proved the worst of all arbiters; and the most disastrous species of war is that which results from unsuccessful insurrection. 'Although there is nothing in Christianity,' remarks Mr. Douglas, 'unfavourable to liberty, there is much both in religion and in reason discouraging to any attempts at

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\* North American Rev., N. lxxii., p. 166.

‘changing, and even amending a government by force of arms.’ \*

‘The resistance of public opinion against the tyranny of rulers, is much more efficacious for the reform of abuses, than an appeal to the sword. Nations are never so powerful for obtaining every desirable institution, as at the moment which precedes hostilities with their governors. Civil wars always take a direction unexpected by every one who is engaged in them. So many forces are called into action, that the vessel of the state is impelled along a course altogether wide from that which was calculated upon. Victory and defeats alike lead to results which baffle the expectations of the wellwisher of their country; and it is only some military adventurer who profits by the carnage of civil contention, and who, at the price of so much bloodshed, finds an unlooked for crown dropping upon his head. All who have been engaged in revolutions, have bequeathed it as their dying advice, not to meddle with those who are given to change, or at least to enter into the contest late in the day. It fares with revolutionists as with the jackals and the lion. Those who rouse the prey, are not those who partake most largely of the spoil. The jackals start the game, but the lion abides in his lair till the moment come for the fatal spring. Those who commence a revolution are like the vile infantry which the Turks always threw away to blunt the edges of their adversaries’ swords. In civil warfare, there is no hope for the advanced; it is the rear with whom rest the victory and the prize. But a civil contest is peculiarly unsuitable to Christians. When engaged in it, they must be banded with men of very different principles from their own; and these principles will prevail over theirs, as more congenial to the majority of mankind. If they conquer, it is not for the public good; they will merely promote the ambition of some military adventurer. Truth is their only weapon, and their proper victory is suffering for conscience sake. Gillies, in his free abridgment of Aristotle, observes well, though the observation is more true to the spirit than to the sense of the original, that “birth, wealth, strength, and every such political element, strives to extend its influence, and to enlarge its dominion; and, when checked in its ambitious purposes, is prepared to convulse the state. Virtue alone remains contented with the place allotted to it in the general arrangement; and though contributing more to the happiness of civil life than all its other elements united, yet virtue never emblazons its titles, nor exaggerates its prerogatives; it neither plans conspiracies nor foment factions; and in this forbearance, it shews as much wisdom as goodness, for the virtuous are comparatively so few in number, that, should they imprudently enter the political lists, their party would be foiled in every conflict.”’ pp. 26—28.

As nothing is to be hoped for, and every thing is to be feared,

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\* The American Revolution may be regarded as an apparent exception; but the guilt of the war rested as entirely with the English Government, as its issue was attributable to the blunders, incompetency, and infatuation of the invaders.

from armed revolutions, so, in our humble judgement, as little improvement in the social condition of Europe is to be expected from charters, codes, and constitutions, theories of government, and the forms of democratic liberty. Here we find ourselves at direct issue, in our opinions, with Westminster and American Reviewers, and from that class of political regenerators whom they represent. With them, education and codification are every thing. 'Do you say the people are too ignorant for liberal institutions?' says our American. 'It takes a child six months to learn to read, and an adult may do it in six days.' And what then? Does the world stand in no need of any other instructor, any other saviour, than the schoolmaster? Education is, we admit, one great instrument of bringing about that moral change which shall both fit the people for freedom, and render it impossible to reduce them to bondage. Give them knowledge, then, of all kinds, by all means, for all knowledge is a good. Yet, the ignorance of a reading population may be as dangerous, under certain circumstances, to the welfare of the State, as the ignorance of a people without letters. 'The majority of the population, unless religious and virtuous,' we agree with Mr. Douglas in thinking, 'must ever be wretched and discontented; and the more beautiful the theory of government which is proposed to them, the greater, in the long run, will be their disappointment; for it is impossible that the most able contrivances of man can set aside the eternal laws of God, or, by the boon of an imaginary freedom to the vicious, secure that happiness and peace to the wicked, which God has reserved for the righteous.'

It may be that, in the contest of opinions that has begun, and before which the decrepit despotisms and corrupt ecclesiastical systems of the Continent are destined to fall, the Christian faith may have to endure its final contest with Infidelity on the open ground cleared for it by the removal of every relic of the papal usurpation. It may be that the iniquity of the nations of Christendom will not be full, until, in the ample possession of knowledge and freedom, civil and ecclesiastical, they shall have rejected the Gospel. We have no prophetic theory to propose on the subject, nor do we venture to throw out any prediction. But, in contemplating the prospects of Europe, we deem it wise, to frame our expectations less by the appearance of the clouds, than by the indications of the barometer relative to the moral temperature of society. *Opinions*, political opinions, will assuredly never regenerate mankind: they may remove obstructions; they may raise the valleys and level the hills, and so 'prepare the way of the Lord'; but the only remedy for the evils that afflict society, is to be found in that Divine system of truth, which, by the restorative influence at-



tending it, works a cure upon human nature itself. The world is slow of heart to believe this. Christianity, as a social experiment, appears to have failed. Institutions hitherto confounded with the religion that they have oppressed and debased, are seen to have a tendency hostile to freedom and social happiness. Thus, although every believer is saved by his faith, and so far, in each individual who receives the Christian doctrine, its effects are certain, and it approves itself as the power of God to salvation, yet, the moral agency of the Christian faith, as regards its influence upon society, has been obscured and eclipsed.

But Christianity originally appeared as the conqueror of the world, as the regenerator of society, as the patron of social happiness. At the end of three centuries, it had become the religion of the civilized world. Then came three centuries of declension and decay. Her triumphs were arrested, and her course turned back. At the revival of learning, again the Christian faith, purified from its grosser corruptions, came to the relief of the nations, holding out "the promise of the life that now is, as well as of that which is to come." The growth of liberty kept pace with religious reformation; and the Protestant faith has been the immediate parent of all our most valued social rights. But the Reformation received a check, as Christianity had done in its primitive conquests; and again 'power was given to the rider upon the red horse, to take peace 'from the earth.' War, the minister of the Divine vengeance, yet whom the nations of Europe have ever been ready to invoke and worship as a deity, spread anew moral desolation over society. We now seem to have arrived at a new era, when it may be hoped that the nations have learned so much political wisdom as to be out of love with war. The question in our view is, Are the bloodless conquests of Christianity about to recommence, on the fair field of European civilization, and will the nations at length consent to be made free by that faith which admits to the citizenship of heaven? As true as there is a moral Governor of the world, so certain is it that He will give the glory of regenerating society to no other instrument than to His own Revelation. We cannot, for our own parts, indulge the expectation, that the extension and establishment of rational liberty will *precede* the diffusion of religious knowledge and of the spirit of Christianity. In the partial revival of Protestantism that has taken place, more especially in France, one of the happiest omens of the times may be discerned; and if peace can be maintained, nothing can stop the spread of the purer faith, which requires no other weapon than the sword of the Spirit. The utmost freedom cannot but be favourable to Christianity; but it is to be expected only from Christianity. The

philosopher does not see this ; but let the Christian politician never forget it.

In these views, we are happy to find ourselves so powerfully supported by the accomplished Author of this admirable pamphlet, who has taken his stand, as a politician, on the high vantage-ground of Christian piety. We must again cite his striking language.

‘ The stream and tendency of opinion in Europe, is eminently revolutionary ; it is powerful to destroy, but weak to rebuild. Old institutions are rapidly falling before it ; but the new institutions which were intended to supply the place of their predecessors, perish still more rapidly than those which they have supplanted. There is no stability, because there is little religion. But God is employing all these political changes and convulsions to introduce one great and permanent revolution, the change of the kingdoms of this world into the everlasting kingdom of the Saviour. The Christian, therefore, while he is warranted to rejoice that those civil and ecclesiastical tyrannies are falling on every side, which have so long barred the entrance of the truth, and that freedom, which is the birthright of every man, should at length be imparted in all probability to many nations, will yet regard this extension of liberty rather as a mean than as an end ; as accelerating the approach of the reign of the Just One, rather than as sufficient of itself to procure many lasting blessings to men who are as yet but indifferently prepared to receive them.

‘ The purpose of God is to “ overturn, overturn, overturn,” till He comes to whom by right the kingdom belongs, and these changes are likely to increase in rapidity and intensity, the nearer we approach to the advent of the universal king. While a Christian, therefore, gives thanks to God for the spread of liberty, he will be most anxiously desirous that God, by his Spirit, should teach men the true use of the blessing ; nor will His views rest in the transitory mercies, or ever stop short of that glorious period when all shall partake of spiritual liberty, as well as civil, and become partakers of the freedom and inheritance of the children of God.’ pp. 30—31.

But the inquiry most interesting to ourselves, and which forms the principal subject of Mr. Douglas’s pamphlet, relates to ‘ the Prospects of Britain.’ These, though of necessity involved to a considerable extent in the prospects of Europe, are still happily distinguishable and separable. ‘ Nor, so long as we remain at peace, and are not supporting the civil and ecclesiastical tyrannies of the Continent at a vast expense of blood and treasure, is there any thing in the public measures of Government, which appears to thwart the design of God respecting the nations in the latter days, as far as is manifested in his revealed will.’

‘ The case would immediately be different,’ continues Mr. Douglas, ‘ if we supported the wretched governments of the Continent, and took part

in any future war against liberty. With respect to our policy in former years, we have much to repent of, and we have also suffered much, and have still to suffer. How large a part of our National Debt has been contracted in the support of Austria, that decrepit despotism, that reed which ever bends and ever pierces the hand which leans upon it! In upholding Austria, we have supported the last crutch of the papacy, the grand barrier of human improvement, the enemy of the best hopes of mankind. We have become a guilty participator in the wrongs and sufferings of Italy, and of the oppression of every patriot who breathed a sigh for liberty within the pale of Austrian despotism. May God for the future preserve us from so sinful and cruel a waste of British blood and treasure! If we will do no good to the surrounding nations, may we be kept at least from doing them evil; and when we are giving up other monopolies, let us not think of monopolizing freedom, but rejoice in beholding the blessings of liberty diffused amongst nations, so long oppressed by their kings, and deceived by an idolatrous priesthood.' pp. 23, 24.

Among the other measures of Government which Mr. Douglas considers as ominous for good, is *the great measure of Parliamentary Reform*, at the probable success of which he calls upon his countrymen to rejoice and give thanks to God; 'praying 'only that it may be received by the nation in a right spirit, 'and knowing that every blessing, if not held as coming from 'God, will in the end prove a calamity.' This is language worthy of the Christian patriot, by whom, more than by any other class or character, this great remedial and healing measure ought to be ardently desired. That there should be found in the community any religious persons, more especially ministers of religion, ranged on the side of that scandalous and pernicious system of fraud and corruption which this measure is adapted to abate, is deeply to be deplored. Were the political benefits of the measure more equivocal than they are, every religious man ought to tremble at finding himself opposed to what must, in its very nature, be a moral benefit to the community, by lessening the temptation to perjury, venality, and corruption among all classes. Whatever misgivings he might have as to the ultimate effects of so great a change in the machinery of representation, as a just and righteous measure, as well as a conciliatory one, it ought to command his acquiescence. The impolitic and infatuated conduct of the Bishops, must be deplored by every friend of the Establishment; but it is chiefly to be regretted on account of the triumph it has afforded to the enemies of religion. By throwing their collective weight into the scale of oligarchical faction, the Prelates have placed the Church at once in invidious and disloyal opposition to the State, and in the attitude of hostile defiance to the people. That institution can have no real connexion with Christianity, which is irreconcilable with popular freedom; but with persons who



are unable to discern things that differ, conduct that seems to exhibit religion as the foe of liberty, and to throw the pall of mitred state over 'the shameful parts of the constitution,' must tend to dishonour Christianity.'

But all that has taken place, renders it only the more necessary for the national welfare, that this new Bill of Rights should pass and become law; and for this, let every friend of his country offer up his petitions to Him from whom cometh every good gift. Its character is truly and emphatically that of a political blessing, bearing still more conspicuously the marks of the Divine goodness, than of the wisdom of its framers; not merely as a measure that promises to strengthen the monarchy, to restore public confidence, to promote a spirit of order and contentment, but also, as it involves the downfall of an anti-national faction that has for more than fifty years exerted a baleful influence on the interest of this country and of the world,—the abettors and upholders of all that is narrow in policy, and corrupt in administration,—of slavery in the colonies, of Orangeism in Ireland, of the Game-laws in England, of despotism abroad, and speculation at home. The factious, reckless, selfish, malignant opposition of this discomfited party to the Reform bill, has unmasked their real character, and shewn to us how great a deliverance for England is their precipitation from power. What we have witnessed in public and in private, of the conduct and spirit of this part and its supporters, their violence, malevolence, and mendacity, their unscrupulous employment of calumny, bribery, menace, duplicity,—any means however nefarious or desperate;—when we have heard the expressions of their vulgar rage against the Premier and the Chancellor, and of ill-concealed disaffection to their Sovereign, and, coupled with all this, audacious professions of being favourable to moderate reform, by which is meant some deceptive measure that should leave untouched the main sources and stays of what Mr. Fox called 'the chicane and tyranny of corruption';—we confess that we shudder at the bare possibility of such men recovering the power and influence which could alone make them formidable or respectable, and bless God for that peaceful revolution which has broken up a system that rendered a good government impossible.

If, by the Reform Bill, little were gained, at least, remarks Mr. Douglas, there would be nothing to regret in what we lost by it.

'If the people are factious, turbulent, and immoral, they became so under what, it is hoped, may be soon termed the late system of Government. Scarcely any mode of election could have assembled together a body of men who had so little sense of religion; and, though they passed no decree, like the French Revolutionary Government, to

depose the Deity from his throne, and to terminate his existence, they fully acted up to the spirit of their ungodly predecessors in practical atheism, in suffering no mention of Providence to escape their lips, and by treating with all the scorn and jocularity of which they were capable, any slight and casual homage which might be offered up in their presence, to Him in whom we live, and move, and have our being. We can lose little, either in regard to sense or religion, by any change in the House of Commons. As nothing can give us a higher as well as a juster opinion of the extreme intelligence and capacity of the mob at Athens, than to read one of the orations of Demosthenes, which the lowest of the people there could well appreciate ; so nothing could give a better idea of the House of Commons in late years, than to read those speeches which were received with applause, and yet which had little to distinguish them but the recurrence of sophisms, ever refuted, and yet ever repeated.'—pp. 64, 65.

During the system of close boroughs and corruption, there was certainly, the Writer remarks, no abundant supply of rising talent, or any great promise for the future. 'Notwithstanding the alleged advantage of rotten boroughs as the true hot-beds of young statesmen, there never appeared a greater lack of oratory than in the late House of Commons.' But the lack of oratory was even less conspicuous than the lack of solid intelligence and all the substantial qualities that should characterise legislators and statesmen. If good is intended for this country by the Divine Disposer of events, we shall have, however, not only have a reformed House of Commons, but an improved House of Lords. In what way, and owing to what circumstances, the House of Peers has sunk in character and popular estimation, we endeavoured to shew in our last Number ; and the following remarks will be found to support the view we took of the subject.

'The ancient institutions of all countries will soon have to plead their cause at the bar of public opinion. Nothing will be allowed to remain, which cannot be proved to be conducive to the national welfare. By utility, or the want of it, every institution must stand or fall. A large and increasing party throughout Europe, judge hereditary nobility absurd and barbarous, and worthy only of the feudal times, to which it ought to have been confined ; and the nobility of Europe, to the best of their power, furnish their adversaries with arguments. They have lost the ancient spirit which made them the ornament and the defence of their countries. Instead of opposing any barrier to despotism, they are become its most abject and willing tools ; and, in our country, where they still remain a third order in the state, too many of them have lost that love of liberty which once distinguished their ancestors, and seem to have forgotten that a free government is intended to convey benefits to a nation, and not to secure pensions and sinecures to the few, at the expense of the many. A nobility, if not a great blessing, must prove a great curse. As they obtain fortune without exertion, and honour, independent of merit, unless they are

actuated by public spirit, they do not possess the motives by which other men are kept from indolence and insignificance, but, resigned to selfishness and luxury, they become the moral plagues of their country, infecting with their follies and vices those who in better times would have been the imitators of the virtues of their ancestors. But as most countries have owed their grandeur and their liberty to those illustrious chiefs who, in their early history, were the founders of the prosperity of the nation, and the origin of its nobility, so, in later times, nations have owed their ruin to the descendants of these very men, who have undone the fabric which their ancestors cemented with their blood. It is one favourable sign for Britain, that the descendants of many of its titled patriots still preserve an hereditary love for freedom, and, like those illustrious families among the Romans, who obtained a lasting name from their devotion to the cause of their country, they remain the friends of the people, generation after generation, and, while their bodies are crumbling in the dust, the heroic and transmigrating spirit still continues to animate their remote posterity.

‘Notwithstanding the evils which a corrupt nobility have occasioned, and the example of atheism and vice, which, to their ruin, as well as that of others, they have so often and fatally given, still, the institution itself is an integral part of the most perfect form of government; and the moral pestilence which it too often spreads around it, is a proof how powerful its influence might be, if well directed, for good as well as for evil. If the nobility are bad, it is because the government is bad also. If any class of men are suffered to prey upon the country, many of them undoubtedly will take advantage of the licence afforded them; but, close up to the nobility every avenue of unconstitutional influence, and unmerited appropriation of the public money, and leave only open to them the path of honest fame and patriotic aggrandizement, and we shall see them possessed with a different spirit. The growth of liberty, the increase of knowledge, and the control of public opinion, joined with a better form of government, will powerfully shield the nation from future corruption. The only influence that can be obtained hereafter, must arise either from the just employment of property, or from the superiority of intelligence. The aristocracy, if they understood their true interests, should be more favourable than any other class to the extension of liberty. It is only in a free government, where all men have equal rights, and where the respect of the nation is the source of the highest honour, that a nobility can enjoy the true privileges that belong to it, and confer upon the nation at large those benefits for which the order was originally instituted. They ought to be the least selfish portion of the community, and to consider themselves as especially set apart and dedicated to the holy service of their country and their God. The representatives of the virtues of past times, and of their deceased ancestors, and (if their opportunities and leisure are well cultivated) the first to be acquainted with the improvements of science, they would form the living links which give unity to the whole history of the nation, and connect together its earliest and its latest glories. They would obtain the abundant fulfilment of the Divine promise, that those who honour God, God himself will honour. Few, even the worst of men, would be inclined to envy them their



wealth and dignity, when so nobly employed in the service of God, and for the good of their country. And, as corruption has flowed from the higher to the lower ranks, who have but too faithfully copied their superiors, in contempt for their God, and neglect of his laws, so, a general reformation might be expected to ensue, if those who are leaders in vice became examples in every good work, and would turn with their whole heart to seek the God of their Fathers.' pp. 65—69.

The general scope of Mr. Douglas's pamphlet is to shew, that we have nothing to dread, as a country, but irreligion, but that from irreligion, we have every thing to dread;—that the condition of the country is highly critical, causes being in existence and active operation, which might seem fitted to ensure the ruin of our prosperity; while, on the other hand, the remedy for every social evil is still within our reach, and the path is open, by which we may attain to far higher eminence than this country has ever yet reached. 'There is a remedy for every evil but the loss of the Divine favour.'

'Sin, which is the only cause of the destruction of individuals, is also the sole cause of the ruin of nations. They perish not till their iniquities are full . . . . The nations which have been hurled down from the supremacy which they formerly possessed, perished not from the want of resources, but of the courage and skill to use them. God had taken their hearts from them, and they fell into an evil snare: they bowed down under the load of unrepented sin, and submitted their necks to the conqueror. Babylon, Persepolis, Greece, Rome, and Constantinople were fuller of wealth and arms on the day that they opened their gates to the conqueror, than when, poor and few in numbers, but resolute in spirit, they first started in the career of victory. When they no longer furnished soldiers, they could yet supply an abundance of slaves; and the wealth which they withheld from the defence of their country, was sufficient to enrich and encumber their captors. Had God restored to them the mind of their forefathers, they would soon have rolled back the battle from their gates; difficulties and dangers which were bringing on their speedy doom, would have disappeared as a dream; and with united hearts and hands they would have re-edified, to more than their former height, their temples and their bulwarks.' pp. 13—17.

The darkest feature of the times, Mr. Douglas remarks, is the open neglect of God by all in authority; a neglect not peculiarly chargeable, indeed, upon the present Government, although a loathsome hypocrisy which could wink at profaneness, adultery, and open irreligion in the members of a Tory Cabinet, has made this one theme of invective against their successors. It is surely something gained for public decorum, when the Ministers of the Crown are men at least respectable for their moral character. No one, surely, will pretend to consider Earl Grey as less devout than the Duke of Wellington, or dare insinuate

that the present Chancellor has less regard for religion than Lord Lyndhurst. Still, the evil of which our Writer complains, admits of no defence. Not merely does an atheistic tone pervade the language of public documents, but an example fearfully pernicious is set by those highest in authority, of disregarding the revealed will of the Supreme Fountain of law, honour, and happiness. Mr. Douglas speaks out plainly on this point, like a man who loves his country, and honours his king, but who also, with still higher zeal, serves a greater Sovereign.

‘ In Britain, we have much reason for thankfulness in possessing a Monarch who has shewn more regard for the welfare of his people, than, perhaps, any king since the days of Alfred, of his own accord, free and unconstrained ; but we cannot trace in his public conduct an equal regard to God. This may, in some measure, be the fault of his ministers : still, it is much to be deplored, that the Sovereign of a country professing Christianity, should not openly acknowledge God as the Governor of the Nations, and ascribe all blessings to his mercy through Christ Jesus, and all evils to his merited indignation. But the hearts of kings are in the hand of Jehovah. It is the duty of all Christians to pray for the King. May they be stirred up to do it more fervently in this national crisis, and not to leave off till the blessing be fully obtained !’ p. 71.

A variety of topics are touched upon by Mr. Douglas, respecting our national condition and policy, in the language of counsel or remonstrance, to which we cannot now advert, but which will come before us in future articles. On some few points, our opinions would not entirely harmonize with those of—(may we call him ?)—our much respected coadjutor. It may be that, on this or that ground, exception will be taken, and cavils be raised, that shall afford to those who hate wisdom, the cheap means of depreciating the strong sense and bold, uncompromising fidelity, the comprehensive views and elevated piety, which characterise this pamphlet in common with all the productions of the Writer. Most ingenious are the various methods by which the force of truth is evaded or turned aside : sometimes it can be parried by an objection ; at other times, it shall be received on the polished surface of a compliment, which rings it back with approbation, but shields the conscience from a wound. Too often, some single expression, or some isolated sentence, shall afford a pretext for wrath ; and the monitor shall be loudly denounced as a traitor, an enemy in the camp. It might seem to have been a very trifling ground of offence, that led the Synagogue of Capernaum to thrust our Lord out of the city, and lead him forth to their Tarpeian precipice. But a similar spirit of intolerance has manifested itself in the rulers of Christian synagogues, down to our own times. ‘ Wisdom, however, is justified by her children ;’ and those who



are appreciated but by few, may yet succeed in making a powerful impression upon the many. Whatever benefit Mr. Douglas can derive from our warmest thanks and commendation, we most heartily tender him. All persons with whom our opinion has any weight, will procure the present pamphlet, peruse and re-peruse it, and transfer the spirit of it to their conversation, their public discourses, and their prayers.

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Art. VI. *Memoirs of John Martyn, F.R.S., and of Thomas Martyn, B.D., F.R.S., F.L.S.*, Professors of Botany in the University of Cambridge. By George Cornelius Gorham, B.D. 8vo. London, 1830.

THESE Memoirs of the lives and literary productions of two eminent British Botanists, will be very acceptable to the cultivators of the science which they essentially promoted by their labours. It is a remarkable circumstance, that the same science should have been the object of the devoted attachment of the Father and the Son for the long period of one hundred and seven years; and still more extraordinary, that they should have, in succession, filled the chair of the Botanical Professor, in the same University, for so many as ninety-three years. With their names, the history of the science is intimately connected during the whole of the eighteenth century; and to their exertions, it is indebted for many of the most valuable improvements which have been introduced into it, and for much of the increased attention which has been given to it.

The former of these Memoirs is a republication. It first appeared, prefixed to a posthumous volume of Remarks on Virgil's *Aeneid*, 1770, by the elder Martyn; and was drawn up by Professor Thomas Martyn, as a tribute to his Father's memory. To this account the present Editor has made many additions, and has judiciously, in other respects, improved it. The second portion of this biographical work is original, and has been furnished entirely by Mr. Gorham, from materials which are described by him in his preface.

The earliest ancestor of the family, of whom there is any certain record, was born about the beginning of the sixteenth century. Among his direct descendants, we find the name of Thomas Martyn, who was Vicar of Little Houghton, in Northamptonshire. 'Having taken the covenant, he was expelled from his living at the Restoration, after which he came to London, and lived retired.' We shall not be treating this sentence unhandsomely, if we make it the subject of a brief comment, to clear up the obscurity, and to correct the error which it would circulate. A reader unacquainted with the transactions of those times, would certainly infer from the expressions above cited,



that the ministers of the Established Church who had taken the Covenant, were, *ipso facto*, expelled at the Restoration. Nothing can be more erroneous than such a representation. Many of the clergy who had taken the covenant, continued in the church so long as they lived, and were never questioned for their conduct in respect to that engagement; and some of them occupied dignified stations in the Church, after the return of Charles II. Martyn, it appears, was one of the ministers who were *ejected* from the Church on the memorable 24th of August, 1662; and the real cause of his being *expelled*, was his refusal to subscribe, *ex animo*, to all and every thing in the Book of Common Prayer. He was, in short, a Nonconformist. We certainly think none the worse of him for his conscientious scruples and his upright proceeding. How his conduct was viewed by the Memorialist who has described, in the language which we have extracted, the circumstances attending his ancestor's separation from the Church of England, we are unable to say; but the account is unquestionably an incorrect one. This venerable Nonconformist attained the very advanced age of ninety-one years; and we are happy to learn that a portrait of him in pencil, remains with his family.

Professor John Martyn was born in the year 1699; and was a native of London. He was designed for the employment in which his father was engaged as a merchant, and was taken into the counting-house at the age of sixteen. Literary occupation absorbed the whole of the time which he could secure at the close of his daily business, or redeem from sleep. In the summer of 1718, his attention was first attracted to botanical pursuits by Mr. Wilmer, who was afterwards Reader in the Botanic Garden at Chelsea; he was also much assisted and benefited by his acquaintance with Dr. Patrick Blair, and derived still greater advantages from the encouragement given him by the celebrated Sherard. In 1720, he began his botanical excursions, which he continued to pursue with unwearied diligence, and added the study of Entomology to his favourite occupation in natural philosophy. In the following year, he was successful in his attempt to found a Botanical Society, of which Dillenius was the first president. In 1725, he commenced a course of Lectures in Botany at London. About the same time, he obtained an introduction into the University of Cambridge, for which he was indebted to Dr. Sherard and Sir Hans Sloane, where he read lectures in the Anatomy Schools; and in March 1727, he was admitted a member of the Royal Society; an honour which he had previously declined. The first Decade of his sumptuous work, the "*Historia Plantarum Rariorum*", (intended 'to figure such curious plants as had 'not been figured before, of their natural size, and in their pro-

'per colours, to give descriptions of them, and to add their culture and use,') appeared in 1728. At this time, he sedulously applied himself to the practice of physic. In 1732, he married Eulalia, youngest daughter of John King, D.D., Rector of Chelsea. In 1737, he commenced his correspondence with Linnæus, who had presented him with a copy of his "*Flora Laponica*", published in that year. In 1741, appeared the Professor's edition of Virgil's *Georgics*, with an English translation and notes, the best known of all his publications, and to which classical scholars are much indebted. Eight years afterwards, he published the *Bucolics*, after the same plan; intending to complete his commentary on the works of the Poet, which he was prevented by infirmities from prosecuting. In 1752, he retired from his medical practice, and occupied a farm in the parish of Streatham, in Surrey. In 1762, he resigned his professorship at Cambridge. He died at Chelsea, to which he had removed a short time before, in 1768.

Thomas Martyn was born at Chelsea in 1735, and remained under the care of his father till his removal in his seventeenth year to Emmanuel College, Cambridge. In 1758, he obtained a Fellowship at Sydney College, and took Deacon's orders. He had early formed a taste for botanical studies, and continued with ardour to cultivate the science in which his father had become so eminent; on whose resignation, he was elected to the Botanical chair of the University. Mr. Gorham has minutely detailed the publications which he successively produced, and the correspondence which he maintained with the leading Botanists of his time. These details will interest the scientific reader, who may be referred to this volume as a memorial of persons to whom he is under many obligations for their successful endeavours, both by their own personal labours, and by the incitements which they furnished to others, to promote the study of that branch of natural philosophy to which they were most zealously devoted, and which since their time has become so popular. Beyond its direct utility as a register of botanical discoveries and notices, there will be but little found in the volume, that can either instruct or amuse general readers.

Professor Thomas Martyn died in 1825, having nearly completed his ninetieth year, at Pertenhall, to the Rectory of which he had been presented in 1804, by the Rev. John King, to whom he was related by marriage, and whose lady is known as one of the poet Cowper's correspondents. In his 87th year, a friend had sent him the '*Gazette of Health*,' to whom he thus replied.

"I am glad if you have reaped any benefit from the prescription you found in it; I have no great confidence in Medicine, for nervous disorders. My '*Gazette of Health*' for them, is—air and exercise;

peace and tranquillity of mind ; temperance and cheerful society ; and the sweet comforts of genuine Christianity. Only procure these—take them morning, noon, and night,—the more the better—and, *probatum est !*”

‘ Professor Martyn’s religious principles were firm and steady. While deeply conversant with the most beautiful of the works of God, in the inanimate creation, he was not forgetful of their Divine Author ; nor did he allow the pride of intellect, which is so often and so lamentably excited by considerable attainments in science, to chain down his mind to *second* causes. He was taught in a better school than that of mere human reason ; and had there learned to trace the finger of God in the order and loveliness of *His works*. He was well persuaded that the mind of a philosopher is never more truly exalted, than when abased under the conviction of the nothingness of human discovery in its utmost extent !

‘ But, while Professor Martyn’s religious principles were thus confirmed and strengthened by the ennobling pursuit to which the chief part of his life had been dedicated,—his piety was by no means confined to that *devotional sentimentality* of the *mere* natural philosopher, which is sometimes mistaken for *religion*. He sincerely believed, and duly appreciated the importance of those great truths and doctrines which Revelation alone can teach ; and of which the most cultivated, and the most untutored mind are equally ignorant, until the grace of the Holy Spirit opens the understanding, and disposes the heart for their reception. Nor was he ashamed to avow his principles and feelings on these points. He lamented, indeed, that in the former part of his life, he had suffered his time to be almost engrossed by science ; and he reflected, with regret, that the too ardent pursuit of his favourite studies, had drawn him so far within the fascinating circle of literary and philosophical society, as to leave him less leisure than was desirable, either for personal religious improvement, or for the important duties of the ministry. In short, he was humbly conscious that he had lived too much *in the world*.

‘ This remark may call forth a sneer from those who have been themselves drawn into the giddy vortex ; and who have not lived, as the subject of this memoir did, to see the vanity of the most refined and interesting pursuits, when cultivated beyond their proper limits, and when permitted to interfere with duties of more immediate and of overwhelming importance. In the latter part of his life, Professor Martyn was deeply impressed with this consideration.—He esteemed it a peculiar blessing, that his life was prolonged far beyond the period which he had devoted too exclusively to science ; and that he was favoured with strength, for many years, to preach to his beloved flock at Pertenhall, those great truths which were the stay and the solace of his declining age. He was in the habit of occupying his own pulpit (with few exceptions, when prevented by ill health) until his 82d year ; and on these occasions, the truly venerable preacher delivered his message with much earnestness and affection.’ pp. 259—262.



Art. VII. 1. *The Landscape Annual for 1832.* Edited by T. Roscoe, Esq.

2. *The Amulet for 1832.* Edited by S. C. Hall.

3. *Friendship's Offering for 1832.* Edited by Thomas Pringle, Esq.

4. *The Winter's Wreath for 1832.*

5. *The Juvenile Forget-me-not for 1832.* Edited by Mrs. S. C. Hall.

LET no one envy a Reviewer the arrival of a batch of 'Annuals'. It is one thing to receive, as a token of kind remembrance, a Souvenir or Keepsake, radiant with crimson and gold, and, after glancing at the embellishments, and scanning the contents of the gay volume, to reserve the future treat for an idle hour; and it is quite another thing, to have half a dozen of such pretty things all at once clamouring to be read, and quarrelling for the precedence. To be obliged to read a book of amusement, not for the sake of being one's self amused, but merely to be able to answer the question, What do you think of it? is, we can assure the gentle reader, a very dull affair. Nothing may seem to be more easy, than to fill up a dozen or score pages of our Journal with extracts culled from these publications; but we can assure our readers, that the preliminary labour of running over some thousands of pages, in order to make the selection, is a trial of patience; and that to discharge our duty at once conscientiously and kindly, as becomes us, neither lavishing unmeaning and indiscriminate praise upon what is not praiseworthy, nor too harshly judging the ingenious effort to please,—is a task of some delicacy. Shall we confess it?—The Juveniles have most attraction for our grave and venerable selves: but this is, perhaps, a peculiarity. For instance, we delight in a child's story far more than in a tale of romance; prefer Miss Leslie to Miss Porter; and have been more pleased with 'Mabel Dacre's First Lessons', by L. E. L., than with her prettiest verses. As to poetry, we have not yet met with any thing in the adult Annuals, that, in melodious versification and the happy treatment of a natural thought, surpasses the following poem.

THE YOUNG SPORTSMAN. By Laman Blanchard.

' Gently, gently yet, young stranger !  
 Light of heart and light of heel !—  
 Ere the bird perceives its danger,  
 On it slyly steal.  
 Silence !—ha, your scheme is failing !—  
 No—pursue your pretty prey :  
 See, your shadow on the paling—  
 Startles it away !

‘ Hush !—your step some note is giving—  
 Not a whisper—not a breath !  
 Watchful be as aught that’s living,  
 And be mute as death !  
 Glide on, ghostlike, still inclining  
 Downwards o’er it ; or, as sure  
 As the sun is on us shining,  
 ’Twill escape the lure.

‘ Caution !—now you’re nearer creeping,  
 Nearer yet—how still it seems !  
 Sure the winged creature’s sleeping,  
 Wrapt in forest dreams !  
 Golden sights that bird is seeing,  
 Nest of green, or mossy bough ;  
 Not a thought it hath of fleeing—  
 Yes, you’ll catch it now !

‘ How your eyes begin to twinkle !  
 Silence, and you’ll scarcely fail ;  
 Now stoop down, and softly sprinkle  
 Salt upon its tail !  
 Yes, you have it in your tether,  
 Never more to skim the skies :  
 Lodge the salt on this long feather—  
 Ha, it flies—it flies !

‘ Hear it—hark !—among the bushes  
 Laughing at our idle lures !  
 Boy, the self-same feeling gushes  
 Through my heart and yours.  
 Baffled sportsman, childish Mentor,  
 How have I been—hapless fault !—  
 Led like you my hopes to centre  
 In a grain of salt !

‘ Time, thy feathers turn to arrows ;  
 I for salt have used thy sand,  
 Wasting it on hopes, like sparrows,  
 That elude the hand.  
 On what captures I’ve been counting,  
 Stooping here, and creeping there,  
 All to see my bright hope mounting  
 High into the air !

‘ Half my life I’ve been pursuing  
 Plans I’d often tried before,  
 Rhapsodies that end in ruin—  
 I, and thousands more.  
 This, young sportsman, be your warning—  
 Though you’ve lost some hours to-day,  
 Others spend their life’s fair morning  
 In no wiser way.

‘What hath been my holiest treasure !  
 What were ye unto my eyes,  
 Love, and peace, and hope, and pleasure ?  
 Birds of Paradise !  
 Spirits that we think to capture  
 By a false and childish scheme,  
 Until tears dissolve our rapture—  
 Darkness ends our dream.

‘Thus are objects loved the dearest,  
 Distant as a dazzling star ;  
 And, when we appear the nearest,  
 Farthest off we are.  
 Thus have children of all ages,  
 Seeing bliss before them fly,  
 Found their hearts but empty cages,  
 And their hopes—on high !’

*Mrs. Hall's Juvenile Forget-me-not.*

We cannot dismiss this very pleasing volume without taking from it a prose extract or two. ‘Frank Finlay’ is the title of an American tale, by a Philadelphia contributor (Miss Leslie), giving us an amusing insight into the manners of the young republican folk in that country. Here is a specimen.

‘*Aura.* Stay, Lewis, and listen to me. This is my birth-day party, and I am determined it shall be select.

‘*Lewis.* Select ! That is one of the words you have learned at boarding-school. I am tired of it already. We never were select before, and why should we be so now ? Come, let us, however, make a beginning with the invitations. Where shall I go first ? To Big Possum or to Honing Town ?

‘*Aura.* As to Big Possum, I intend for the rest of my life to cut every man, woman, and child in that whole settlement. And as to the place you call Honing Town, I won’t answer you till you give it its new name of Science-ville. Are there not two Lyceums located there ?

‘*Lewis.* Lyceums ! Fiddlesticks ! Two log school-houses, where Increase Fröst of Vermont sets up in opposition to Maintain Bones of Connecticut !

‘*Aura.* Well, I must own, that, after all, the preceptors are nothing more than mere Yankee schoolmasters. But there is Monsieur Nasillard’s French-study.

‘*Lewis.* Yes, the back-room of his wife’s barber-shop.

‘*Aura.* You need not trouble yourself about the invitations. I shall write notes and send them by Pompey. The Miss Dawsons would be horrified to receive theirs in any other way, and so would their brother, Mr. Richard Dawson, who reads law.

‘*Lewis.* He might as well read Tom Thumb, for all the good his law-books will ever do him. The lawyers that get forward on this side of the Allegany, are made of different stuff from Dick Dawson. Nothing could have started him west, but the prospect of no business



in Philadelphia. That's also Frank Finlay's opinion. Now I talk of Frank Finlay, I can certainly go over and give *him* his invitation without the ceremony of a note.

'*Aura*. Now you talk of Frank Finlay, he shall have no invitation at all.

'*Lewis*. No invitations at all! *Aura*, you are not in earnest?

'*Aura*. Yes I am. Frank Finlay *shall not* be of the sleighing-party. Do you think I could live and see him there before the Miss Dawsons, in that vile purple and yellow waistcoat that he always wears on great occasions.

'*Lewis*. I never knew a girl go so much by waistcoats. A fellow is in or out of favour with you just according to his waistcoat.

'*Aura*. As to Frank Finlay, his waistcoat is not the worst of him either. Think of his head!

'*Lewis*. Inside or out?

'*Aura*. I mean the way in which his hair is cut.

'*Lewis*. Why, his hair is well enough. I can prove that it was not done by a pumpkin-shell, as I cut it for him myself the last time it wanted trimming.

'*Aura*. Oh! then, no wonder it is all in scallops!

'*Lewis*. Well, as Frank is a good-natured fellow, I can easily prevail on him to get over his scruples about having his hair cut by a woman, and I'll go with him to Madame Nasillard, and she shall give him a touch of her trade.

'*Aura*. Then, his pantaloons are always too short.

'*Lewis*. That is because he grows so fast. But he got a new pair the other day, with two tucks in them, and if he should grow considerably between this and Wednesday, it is very easy to let out a tuck.

'*Aura*. Altogether, his costume is intolerable, and he shall not come to the party. Ungentility makes me nervous, particularly in the presence of the Miss Dawsons. Suppose now, that Frank was to ask one of the Miss Dawsons to dance?

'*Lewis*. No fear of that as long as they can get other partners, for I can assure you, he likes them as little as I do.—A set of insolent, affected, pretending flirts, whose father, being unable to support their folly and extravagance in Philadelphia, has come to this side of the mountains in hopes of bettering his fortune and living cheap. You were just beginning to get a little over the boarding-school, when these Dawsons came into the neighbourhood; and finding our house a convenient visiting-place, they were glad enough to establish an intimacy with you, and have turned your head all over again.

'*Aura*. *Lewis*, you may say what you please, but even in a republican country, there are certain distinctions in society, and it is the duty of genteel people to keep them up.

'*Lewis*. I heard Dick Dawson say these very words last Friday.

'*Aura*. You cannot deny that the Dawson family and ours are at the head of society in the neighbourhood of Science-ville.

'*Lewis*. I shall still call it Honing Town.

'*Aura*. Nonsense!—And is there an estate in the whole country that can vie with my father's plantation?

‘Lewis. Farm, farm!

‘Aura. No such thing! Nobody shall call me a farmer’s daughter. Is not my father in the Assembly, in the State Legislature?

‘Lewis. Well, and so might Frank Finlay’s father have been, only he would not run for candidate when they asked him, as he knew himself to be not clever at making speeches (as *my* father is), and he did not wish to be out-talked by the lawyer-members whenever he felt himself to be in the right. And as to the value of the Finlay Farm and ours, there is not the toss up of a copper between them. You’ll see what Frank will make of that tract of hickory when he gets it into his own hands, and also the dog-wood bottom.

‘Aura. As to that, he will be more likely to go farther west, than to stay on his father’s land.

‘Lewis. And though Frank has not had a city education, there is not a smarter fellow to be found on this side the Allegany, or one that is more acute at reading, writing, and ciphering.

‘Aura. That is all he can boast of.

‘Lewis. No, it is not all. He reads five or six newspapers every day, besides other things. He can also tell you as much about the revolutionary war as if he had fought in it.

‘Aura. Ah! he got all that information from his two grandfathers and his five old uncles, who *did* fight in it.

‘Lewis. Well, and their having done so, proves that he is come of a good stock. And he has at his finger-ends the Life of Dr. Franklin, after whom he was called.

‘Aura. That’s nothing. Almost every child in America has read the Life of Dr. Franklin.

‘Lewis. As to the Constitution of the United States, I believe he knows it by heart. And then, when there are none present but boys, you would be amused to hear how he can talk of rail-roads, and canals, and steam-boats, and manufactures, and coal, and other things of the highest importance to the nation. But, above all, he knows the whole history of Buonaparte.

‘Aura. Still, he does not make such a figure as Richard Dawson.

‘Lewis. So much the better.

‘Aura. There is no elegance whatever about Frank Finlay.

‘Lewis. Nonsense! Now I insist on it, that he is a fine-looking fellow, besides being one of the best shots in the country. Is he not as straight as an Indian, and has he not red cheeks, and white teeth, and bright black eyes?

‘Aura. But still, as the Miss Dawsons say, he wants *manner*. Think how they must be struck with the difference between Frank Finlay and their Brother!

‘Lewis. Yes, there is indeed a difference. Do you remember the story of the backwoodsman that went to a gunsmith to buy a new rifle, and the gunsmith asked if he would have a gun, that when discharged made a spitter-spitter-spattering, or one that went jè-bunk? Do you see the moral? Frank Finlay always goes jè-bunk, and is, of course, far preferable to Dick Dawson with his spitter-spitter-spattering.’

At length, the day of the party arrives. Many articles for the feast had been sent to Mr. Marshall's 'new house' the day before; and others were put into the sleigh occupied (besides the driver) by two servant-women and the two musicians—a black man who played the violin, and a mulatto-boy with a tambourine.

'It was one of those clear, unclouded, brilliant mornings, so characteristic of an American winter. Never was the atmosphere more pure, the sky more blue, or the sun more resplendent. The snow sparkled and crackled under the feet of the horses, while they seemed almost to fly over its surface of dazzling white. The bells rang merrily round the necks of the exhilarated animals as they bounded along, and the well stowed sleighs looked gay and comfortable with the coverlets of various colours that floated over their backs, and the bearskins and buffalo-robcs that gave warmth to the interior.

'About two miles further on, as they proceeded through the woods, they had a glimpse of Frank Finlay among the trees, with his dog and gun, and a pair of pheasants in his hand. The first impulse of Lewis, on seeing his friend, was to jump out of the sleigh, run after Frank, and insist on his joining the party. But a moment's reflection convinced him that such a proceeding would displease Aura and shock her new friends, as Frank was in his shooting-dress—a blanket-coat trimmed with squirrel fur, a cap of grey fox-skin, and a pair of Indian mocassins. A boy who drove the next sleigh called out to Lewis to proceed; and he gave the horse a touch, saying to himself with a sigh, "Never mind, the barbecue next June shall make amends for all."

'Just as they came in sight of the new house, Dick Dawson bestowed such a cut on his horses, *that*, springing suddenly on one side, they overset the sleigh, and it was broken to pieces. Luckily, all its occupants fell into a bank of soft snow, and none were hurt; but the dresses of the Miss Dawsons (which were quite too fine and too flimsy for the occasion) were much deranged and injured, and Dick's shirt-collar suffered extremely. Fortunately it is unfashionable to lament over disasters that happen to dresses, and therefore the Dawsons bore the accident with great apparent composure, and walked to the house which was within a quarter of a mile; and they were met in the porch by some of the party, who, coming from a shorter distance, had arrived before them.

'On getting out of the sleigh that brought up the rear, one of the black women advanced to Mrs. Marshall, and displayed to her a pair of fine pheasants (so called in this part of America, but which in England would be considered a species of grouse).

"Where did you get these?" enquired Mrs. Marshall.

"Master Frank Finlay gave them to me," answered the girl. "He proceeded from the woods, with his dog and gun, and chucked these two dead pheasants into my lap, and said, 'There Miss Phillis, ax Aura if she'll 'cept these here unworthy birds, and have them cooked, and eat them herself at dinner from me.' Them's the very words he spoke, a'n't they, Sylvia?"



“Something in that way,” replied Sylvia; “but (lowering her voice) I’ll be qualified he put *Miss* before Aura and not before Phillis; and he said nothing in ‘sparagement of his pheasants neither.”

“And how does it happen,” asked Mrs. Marshall, looking at her daughter, “that Frank Finlay is not one of the party? I expected, of course, to see him among us.” Aura held down her head, and tied and untied the strings of her cloak; and Lewis looked unutterable things. “I will enquire into this hereafter,” added Mrs. Marshall.

They were met at the door by Pompey and Violet (both grinning all-wide with delight, as country negroes generally do at the sight of company), and ushered into the large front parlour, where an immense fire of hickory logs was blazing in the chimney.

During the three days he had spent at the new house, Lewis was chiefly employed in making substitutes for furniture. In this undertaking he would have been very glad to have availed himself of the assistance of Frank Finlay, whose ingenuity in every thing relating to the mechanic arts was far superior to his own. With the spare boards that had been left by the carpenters, Lewis contrived some most substantial benches (besides other things of less consequence), and also erected a very large table on something like tressels. But he took the most pride in having decorated the windows, doors, and walls of the parlours with festoons of laurel and cedar branches. The windows, particularly, made a very handsome appearance, each looking like a green arbour and being strikingly contrasted with the snow out of doors.

“How romantic!” said one of the Miss Dawsons.

“Picturesque, I declare!” said another.

“Very fair, upon my honour—very fair indeed,” said Dick.

After mulled wine and pound-cake had been handed round, a game of forfeits was proposed; but it was rejected with contempt by the Dawsons, who declared that all such plays were long since exploded, and that dancing was now the order of the day, from six years old to sixty. The musicians, to their great joy, were put in requisition, and the dancing would have commenced with great spirit, only that the Miss Dawsons insisted on the newest cotillions and undertook to teach them to the company. Dick Dawson danced one set with Aura, during which he only walked through the cotillion, saying, that gentlemen now never attempted any thing like dancing steps; and when it was over, he protested that he must beg leave to decline all further exertion, as the fatigue of driving the sleigh had been really too much for him.

Precisely at two o’clock, old Pompey threw open the door, and with a bow consisting of three motions, flourished his hand, scraped his feet, waved his head, and announced to the company that “he was proud to reform them as dinner waited.”

The dining-room, or back-parlour, was also properly ornamented with cedar and laurel, and thoroughly warmed by an enormous fire. The table-furniture had been sent the day before, and also many of the viands. The ample board was set out with turkeys both wild and tame, ducks of both descriptions, and also pigeons; hams, fowls, veni-

son, dressed in various ways ; pies, puddings, cakes, sweetmeats, &c.—all in that lavish abundance generally found on American tables.

‘ Just after the dinner had commenced, Phillis brought in the pair of pheasants, and significantly placed them before Aura, who desired her to remove them to the other end. Lewis sat there, and he mischievously sent his sister a plate with a portion of one of the birds, which Aura then determined to eat with as much indifference as she could assume. But as soon as she had tasted it and found how nice it was, her conscience smote her for the first time ; so often does it happen that our feelings are excited by trifles, when things of more consequence have failed to awaken them. Aura now thought with compunction of Frank Finlay—of his good-nature, his spirit, and his vivacity—and of the animation he would have infused into the party. She looked over the boys whom she had invited as considering them more elegant than Frank, and she found that, after all, they were quite as unlike Dick Dawson as he was, and looked no better in their holiday-clothes than he did ; that several of the waistcoats now present were uglier even than his ; and most of the heads in a worse style decidedly.’

Frank Finlay conquers ; but, for the sequel, we must refer our readers to the volume. An entomological dialogue on the Spider, by Dr. Walsh ; ‘ The first Paper-maker ’ (*Vespa*), by the Rev. C. Williams ; the excellent story by L. E. L., already referred to ; and Anecdotes of Birds, by Mrs. S. C. Hall, illustrated by some admirable wood-cuts ; are among the other very pleasing contributions to this Juvenile Annual.

The Landscape Annual has always been, most deservedly, a general favourite ; and owing, we presume, to its success, a Continental Annual and a Picturesque Annual have started up this year as competitors. Of the embellishments to these rival publications, we shall take a future occasion of speaking, when they are all before us. For the present, we confine ourselves to the descriptive part of the Landscape Annual,—forming the third volume of Mr. Roscoe’s ‘ Tourist in Italy.’ As in the former volumes, the greater part of the literary illustration is historical, not topographical ; but there is a very agreeable medley of narrative, description, poetical scraps, anecdotes, and sentimental touches. The frontispiece to the volume, an admirable view of the interior of Milan cathedral, affords occasion for an historical sketch of the ducal family of the Galeazzi. A view of the Isola Bella on the Lago Maggiore \*, serves to introduce a horri-

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\* Mr. Roscoe is incorrect in representing the *Lago Maggiore* as the largest in Italy. Including the *Lago di Chiavenna*, that of Como is larger, and Virgil applies to it the superlative :— ‘ *Te, Lari, maxime.*’ That of Guarda is also much more extensive.



ble piece of biography relating to the infamous Peter Molyn the painter, commonly called Tempesta, who found refuge in that island. We have then a hundred pages about Florence, with two views of the city, and one of the neighbouring village of Pelago, on the Perugian road. The description of the city is, we are compelled to say, extremely vague, meagre, and inaccurate. Mr. Roscoe shines more in a good story. The Temple of Clitumnus, Spoleto, the Castle of Nepi, the Lake of Nemi, the adjacent town of Gensano, and the Ghigi palace at Aricia, are the subjects of the six ensuing plates. Our Tourist discovers considerable ingenuity and tact in calling up appropriate images and associations to people the landscape; but a little more attention to better authorities than Eustace, would have enabled him to supply more distinct and accurate description. The temple of Clitumnus is now a chapel; its architecture is of the times of declining art; and whether it marks the site of the classic temple, is doubtful. If the aqueduct of Spoleto dates 'about the year 560;' it cannot be 'of Roman structure:' it was, in fact, as Forsyth remarks, 'the work of a Goth,' being built in the reign of Theodoric. Monte Somma is 3738 feet above the sea. The cathedral of Nepi was burned by the French: has it been rebuilt?—Aricia, situated between Albano and Gensano, on the road to Naples, is very picturesquely situated on the top of a rock, overlooking a little hollow of its own, which, from its appearance, is supposed to have been originally a volcanic crater, then a lake, and now a fertile, cultivated valley. The ancient Aricia, where Horace made his first halt in his way to Brundisium, was built nearer the foot of the hill which is crowned with the palace, church, and 'square' of the modern town.

'Some scattered but interesting ruins of the ancient town are still visible; and, yet more interesting, the foundations of the Appian Way, one of the most striking evidences that exist, of the aspiring and confident spirit which animated Rome in its early day. The prodigious breadth and height of those foundations, and their rude appearance on the side of the hill, contribute greatly to the general effect of the landscape about Aricia; and the least contemplative mind can scarcely fail of being moved by the contrast which exists between the little town and its gay villa, and these mighty remains of a people who seemed to personify empire in all they did, and to think of Rome as of a being destined to shake the earth by her step, and to form whose pathway to dominion, it was necessary to bind rocks together with bands of iron.'

The road, which is no longer used, is supported to a considerable height, on a wall built of peperino. We are here, on the way to Naples, and the remaining fourteen subjects are all taken from Neapolitan scenery. We have first, three views of



Naples,—from the Sea from Santa Lucia, and from the Strada Nuova; two of Puzzuoli; two of Baiæ; Castel-a-mare; Persano; The Bridge of Vico; two of Sorrento; Vietri; and Cetara. The descriptive matter is by far the best written and most interesting portion of the volume. Mr. Roscoe seems to have had access to better materials, as well as to have laboured more *con amore*. Naples seems to have taken hold upon his imagination. ‘Its antiquity,’ he tells us, ‘is that of the poets, as that of Rome is of the historians; and through its blue, sunny air, clear and tranquil as a mountain lake, we seem to see to the very depths of her classic ages.’ A writer may be forgiven who, in speaking of such a subject, goes beyond the sobriety of prose. We shall make room for the description of Naples from the sea.

‘The view on approaching Naples from the sea,—its magnificent bay, and its sweeping amphitheatre of a glowing land on which nature and art have alike lavished their profusest treasures,—has more the startling aspect of a vision, than of mere reality; such is the air of enchantment that seems to invest every object, and throw fresh brilliancy into every prospect, near or remote. Castles, convents, spires, temples and palaces, glowing gardens, green, sunny isles, and romantic shores, the syren retreats of the world’s masters, of the sword or of the lyre, open around you on all sides; while the most vivid colours, attractive forms, and fervid spirit of life and animation, filling the imagination and dazzling the sight, seem no where to proclaim that here, in the bosom of scenes like these, is the mighty cemetery of cities and of kings. Nature, in all her beauty and majesty, is still as lavish of her flowers and fruits; still asserts her everlasting reign through the far solitudes of her hills and woods, and blooms again over the ruins of the wild,—the sole immortal queen surviving the triumphs of death and time. It is man only, and his works, that are the sport of destiny:—a tradition, a relic, and a tomb, and their brief history is told.

‘One of the most conspicuous objects that first arrest the eye, is the castle of St. Elmo, towering from its rock-based eminence over the city of the sea. It is close to the Carthusian monastery, and was erected by Charles V. to hold in awe the subject town in quiet submission to Spanish sway. Nearer and more ancient rises Castel Vovo, so called from its oval form, and said to have been built by William III. of Normandy, upon a rock in the sea. The third is Castel Nuovo, the work of Charles of Anjou: it is situated near the Mole, and being on a level with the town and sea commands a view of both. Formerly, these castles stood bristling with cannon, the great and final argument of kings; and it has been quaintly observed by an old traveller, that “such a wanton courser as Naples is not to be ridden with snaffles: it hath often plunged under the King of Spain, but could never fling him quite out of the saddle, *merce a gli tre castelli*.” On the sweep of the left shore is the Chiaja and public gardens opening to the Strada

*Nuova*, and near which so many English now reside. Beyond these lies the road to Posilipo, passing near Virgil's tomb and under the grotto, with the mountains stretching between and along the shore. As we approach the strand, Santa Lucia, the *Strada di Toledo*, the King's palace, the *Teatro di S. Carlo*, become more distinctly visible; and the tourist finds himself in the midst of the modern Capua.

The charm of Naples is its climate. Man, there, is nothing; nature every thing. After Rome, the architecture of the city is poor and paltry, and the environs possess all the interest. 'Rome,' it has been remarked, 'occupies the soul; Naples, 'only the senses.' It is a country which has subdued all its conquerors, and corrupted all its inhabitants. But it is the fairy-land of poets, and awakes a passionate attachment that resents as an injury, the stern estimate of the moralist. Another volume of this Annual is promised next year, which is to complete the Tour of Italy: it will comprise the most celebrated places on the shores of the Gulf of Genoa, and the magnificent scenery of the Val d'Aosta. By what unaccountable slip of the pen has Mr. Roscoe, who is an Italian scholar, given to Genoa its 'eastern and western rivers?'

The Amulet of this year contains some very good and solid articles of varied interest; e. g. A Visit to Nicæa, by Dr. Robert Walsh; 'Infanticide in the Islands of the Pacific,' by the Rev. William Ellis; 'Actual State of the Slave-trade on the coast of Africa,' from the journal of a distinguished naval officer recently returned,—containing some very valuable information, of which we shall hereafter avail ourselves; and an historical sketch of the Gnostics, by Marmion Savage, A.B., which would have gained much in accuracy and distinctness, had the Writer 'consulted the authorities' cited in the first article of our present Number. The attempt to account for the dislike and cruelty manifested by heathen tyrants against the early Christians, by attributing it to 'the crimes and aberrations of the pretended members of the Church,' cannot be praised as judicious; nor is it countenanced by either Scripture or pagan history. For a better explanation of this 'undefinable prejudice,' we must beg to refer Mr. Savage to the language of Our Lord and his Apostles:—John xv. 18—22; 2 Tim. iii. 12; Rev. ii. 10. The article is, however, curious and interesting. Among the best of the lighter articles are, a tale by Mrs. S. C. Hall; a Day of Distress, by Miss Mitford; 'Two Scenes from the Civil War,' by the Author of *Richelieu*; and some very beautiful stanzas by Mr. Swain.

Generally speaking, the poetry of this year's Annuals is very common-place and insipid. The name of Mrs. Hemans occurs, but it is *not* Mrs. Hemans. In *Friendship's Offering*, however, there is a biographical sketch, by William Kennedy, full of



spirit, truth, and feeling,—melodious in versification and rich in pathos. We regret not to have room for its insertion. There is also a very elegant and beautiful moral poem by the Editor. Of *all* the contents of *Friendship's Offering*, we cannot speak in terms of unqualified praise. Various, if not 'wholesome entertainment,' it certainly presents, for 'every diversity of taste'; but such tales as 'The Church-yard Watch,' true as it may be, and 'the Dismal story,' we should, for our own parts, have liked to put behind the fire. There are, however, much better things;—the *Incendiary*, by Miss Mitford; 'Vavasor Pleasaunce' by Miss Laurance; the *Substitute*, a pretty tale by the Author of the horrid one above referred to; *The Queen Anne's Sixpence*; and a very pleasing paper, characteristic of its Writer. 'On Green grass,' by the Rev. Charles B. Tayler. From this we must try to detach an extract.

'Verdure never appeared so uninteresting to me as on the wide expanse of Salisbury Plain. The effect is grand, but its grandeur is wearying and monotonous, except where Stonehenge relieves the dull uniformity of the scene;—Stonehenge, which is almost to England, what the Pyramids are to Egypt—a huge volume of the history of past ages, where the inquiring gaze of posterity can find many pages remaining, but where Time has obliterated every letter which might havemade them the lively records of those days. They are truly the unlettered tomb-stones of forgotten kingdoms.

'It is on the Alps, the grand and glorious Alps, that I have beheld the magnificence of grass:—there, where the eye travels on from the flower-enamelled turf immediately beneath, to rich and sunny pastures all of the liveliest green, every where studded over with thousands and thousands of cattle, appearing but of pigmy growth from the stupendous heights; there where luxuriant grass clothes the bald mountain tops, and brightens beneath the very clouds of heaven. I remember creeping up the side of the Cal de Ferret, after leaving the wonderfully beautiful Val d' Aosta, on my way to the Hospice of St. Bernard. We preferred this wild and unfrequented pass to the common route by the Cite d' Aosta. It had been raining in the valley, and my eye-lashes, as I ascended the steep dome of the mountain, were weighed down heavily by the mists which floated around us. I could only cling to the wet grass, and consequently I slipped back like a snail creeping up a wall; and whenever I slipped back, I could not help laughing aloud at my own provoking awkwardness: at last I reached the summit. I was walking on, when the guide called on me to stop; I did stop, and saw, as the clouds unfolded beneath, that I was on the verge of a tremendous precipice. A dreadful abyss seemed to open all around me. The clouds parted away like folds of silvery gauze, and in the depths beneath shone out a lovely spot, where the sun-beams seemed sleeping on soft meadow scenery. Again a thick curtain of mist rolled before me; but a far-retreating desert of green mountains and savage rocks opened to my view, darkened by a visible shadow of soft rain, through which many a ray of



transparent gold shot down from the mass of clouds above. Then, through another vista, I looked down upon a furious cataract, leaping and boiling from caverns of white-cruled ice, and plunging into the horrid darkness of a fathomless ravine with the roar of thunder. I had imagined such scenes—I had hardly believed in their existence till then. The grandeur of those mountain regions baffles all description: the awfulness of such forms and hues in some places boldly opposed to the dark clear blue of the sky; in others, wreathed and confused by the ever-varying, ever-shifting vapour; and, below all, the deep green fairy valley! There is another spot, amid the Alps which I would try to describe. It is a small meadow of the greenest grass, flourishing in the midst of snow and rocks, high up in the most dreary mountain solitudes; and this soft verdure is strewn with the loveliest flowers. There blooms the *Gentianella*, with its bell-shaped “blossoms of loveliest blue,” the bright *Forget-me-not*, many species of the *Cistus*, the large purple *Heart's-ease*, and many, many more, springing up close to the cold and barren snow. Spring seems to have run laughing to the desolation there, and, in playful defiance to the threats and eternal frowns of Winter, flung down at his feet her fragile garland.

‘After all, the fresh verdure around some fountain in the deserts of Arabia, must be delightful beyond all power of description. What could so well declare to the Israelites the spiritual consolations of Heavenly Grace, as these words of their sweet Psalmist: “The Lord is my Shepherd, I shall not want: he maketh me to lie down in green pastures; he leadeth me beside the still waters.”’

The *Winter's Wreath*, one of the best edited of all the *Annuals*, maintains upon the whole its average character this year, although it does not present any thing of very prominent merit. Among the articles that form *no* recommendation of the volume, we must mention a poem by Miss M. A. Browne, ‘*To Marion*’, revoltingly opposed, in its sentiment, to the declarations of Scripture and the facts of human nature, and bordering on gross profaneness. The lady, we must presume to be one who feels to stand in no need of a Mediator or a Saviour. Yet, in this same volume, we find, introduced into a very sad and melancholy tale by Capt. Sherer, the following exquisite hymn, which, if not a genuine antique, is a very successful imitation of our early poets.

‘My life's a shade; my days  
Apiece to death decline:  
My Lord is life, he'll raise  
My flesh again, e'en mine.

Sweet truth to me,  
I shall arise;  
And with these eyes,  
My Saviour see.

‘My peaceful grave shall keep  
My bones till that sweet day

*Literary Intelligence.*

I wake from my long sleep  
And leave my bed of clay.

Sweet truth to me, &c.

' My Lord his \* angels shall  
Their golden trumpets sound ;  
At whose most welcome call  
My grave shall be unbound.

Sweet truth to me, &c.

' I said sometimes with tears  
Ah me ! I'm loath to die.  
Lord, silence then these fears :  
My life's with Thee on high.

Sweet truth to me, &c.

' What means my beating heart  
To be thus shy of death ?  
My life and I sha'nt part  
Tho' I resign my breath.

Sweet truth to me, &c.

' Then welcome harmless grave !  
By thee to heaven I'll go.  
My Lord ! his death shall save  
Me from the flames below.

Sweet truth to me, &c'.

(*To be continued.*)

## ART. VIII. LITERARY INTELLIGENCE.

In the press, *Selections from the Edinburgh Review* ; comprising the best Articles in that Journal, from its commencement to the present time : with a Preliminary Dissertation, and Explanatory Notes. Edited by Maurice Cross, Secretary of the Belfast Historic Society. 4 Vols. Consisting of Characters of Eminent Poets, Painters, Divines, Philosophers, Statesmen, Orators, Historians, Novelists, and Critics ; Dissertations on Poetry and the Drama ; Miscellaneous Literature ; Education ; Political History ; Metaphysics ; Foreign and Domestic Politics ; Political Economy ; Law and Jurisprudence ; Parliamentary Reform ; Church Reform ; the Liberty of the Press ; the State of Ireland ; and West India Slavery.

In the press, "*Saturday Evening.*" By the Author of *Natural History of Enthusiasm.* In 1 Vol. 8vo.

"That day was the preparation, and the Sabbath drew on."

\* This is evidently intended for the old Saxon Genitive or possessive case, formed from the pronoun ;—lord-his for lord's, as it would now be written : so, in the last verse, we apprehend, it should be ' My lord-his death.' As we cannot suppose the transcriber to be the author, we wish he had stated how he came by the hymn.

The Publishers of the late Robert Hall's complete Works, have much pleasure in being now authorized to announce, that the brief Memoir of Mr. Hall's Life, including a Sketch of his Literary Character, will be from the pen of the Right Hon. Sir James Mackintosh, LL.D., M.P. And that it will be accompanied with a Sketch of Mr. Hall's Character as a Theologian and a Preacher, by the Rev. John Foster. Vol. II. is now ready; and Vol. V., the next to be published, will be ready in about three weeks.

Mr. Charles Taylor will shortly publish in a pocket Volume, Useful Geometry practically exemplified in a series of Diagrams, with clear and concise directions for working them; shewing the formation, inscribing, circumscribing, division, proportions, &c. of Plane Figures; intended to assist all who use the rule, the square, and the compasses: with Notes, and a Vocabulary explaining in familiar words the technical meaning of upwards of six hundred scientific terms.

## ART. IX. WORKS RECENTLY PUBLISHED.

### MISCELLANEOUS.

An Essay upon the Wines and strong Drink of the ancient Hebrews, and their Reference to Dietetic and Religious Views on the modern Use of Spirituous Liquors: being an Answer to the Question, whether the use of distilled Liquors, or traffic in them, is compatible at the present time, with making a profession of Christianity. By the Rev. Moses Stuart, M.A. Professor of Sacred Literature in the Theological Seminary, Andover, Massachusetts. Reprinted from the American Edition, with a Preface by John Pye Smith, D.D. 8vo. 1s.

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## CORRESPONDENCE.

IN our January Number, we noticed a valuable publication, printed at Boston, in the United States, 'The New Testament in the Common Version, conformed to Griesbach's standard Greek Text;' and, referring to some instances of improper translation which sadly disfigure the Received Version, we expressed our regret, that the Editor of the American publication had not removed them from its pages. 'Bishoprick,' (Acts i. 20); 'Jesus,' (Acts vii. 45, Heb. iv. 8); and 'Easter,' (Acts xii. 4), the examples which we quoted, should not be admitted into any Version of the New Testament. We stated that the Editor could not be held responsible for expectations that he had not raised; his object being, not to furnish a revised translation, but simply to present to the public 'The New Testament in the Common Version, conformed to Griesbach's standard Text.' We remarked, however, that he had not exactly reprinted that Version, and cited as an exception from its reading 'Simon called the Zealot,' in the place of 'Simon called Zelotes.' Luke vi. 15. To this remark the Editor, in a very polite note, which we have great pleasure in acknowledging, recalls our attention. He states, that the text as published by him, is throughout that of the Common Version, with the exception of such readings as were necessary to adapt it precisely to Griesbach's standard text; that he has 'changed all in the English which Griesbach 'has changed in the Greek, and no more,' and that no error or deviation from the principle on which his text is modelled, has been yet pointed out to him. He has referred us to Griesbach's Manual edition, Leipzig, 1805, in which the word rendered by him 'the zealot,' is printed with a small initial, ζ, instead of a capital Z, ζῆλωτης, not Ζηλωτης; and as the text of that edition is the Greek standard text adopted by him, we gladly report the exactness with which he has conformed the English Version to it. The reading in Griesbach's *Critical Edition*, *Halæ*, is, in Luke vi. 15, in accordance with the Common Version; and our remark on the adopted reading, 'the 'zealot,' was founded on this argument. We neglected at the moment to inspect the manual edition, and in this manner arose the error which has obtained for us the very friendly letter of our correspondent.

Having given this explanation, we repeat our recommendation of the work so ably executed by the Editor. It is not one of the least remarkable circumstances in the history of Biblical literature, nor very honourable to our own country, that such a publication as this should issue from a foreign press, and that to an American Editor, we are indebted for the only impression which has yet appeared of the Common Version of the New Testament conformable to Griesbach's text.